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# **LONG DISCOURSES OF THE BUDDHA**

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# LONG DISCOURSES OF THE BUDDHA

( Digha-Nikaya I-XVI )

*Translated from the Pali with an Introduction*

*by*

**A. A. G. BENNETT**



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**BHIKSHU SANGHARAKSHITA**

## FOREWORD

The translation of the excerpts from the Digha Nikāya Suttas I-XVI has been made from the Pali text edited by T. W. Rhys Davids and J. Estlin Carpenter. Of this Pali text, Volume I was published for the Pali Text Society by Luzac & Co. London, 1890, the second reprint appearing in 1949. Volume II, containing Suttas 14-23, was first printed in 1903, and printed by offset in Ceylon by the Ceylon Daily News Press, Lake House, Colombo in 1947.

In the present volume the numbering of paragraphs and chapters is in accordance with that of the Pali text.

Paragraphs carrying "P" before their number contain precis.

A. A. G. B.

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## INTRODUCTION

According to the traditional arrangement, the Buddhist canonical texts are divided into three "Piṭakas", or "baskets": Vinaya Piṭaka or Disciplinary Rules of the Order, Sutta Piṭaka, containing the discourses and sayings of the Buddha, and the Abhidhamma Piṭaka, or philosophical texts. Of the three, the Sutta Piṭaka contains the basic material of the Buddha's teaching, His Dhamma or Doctrine.

Since, however, the Buddha taught for forty-five years, His discourses were many and parts of them were often repeated in different connections and on many occasions. Naturally, statements as to the foundation of His teaching, the Four Noble Truths, the salient features to be observed such as Mindfulness, Vigilance, and the enunciation of the Final Goal, Nibbana, must recur many times; but in the course of the centuries, many discourses have made their appearance which cannot claim to be genuine utterances of the Buddha and are therefore suttas only to the extent that the term "sutta", or "sutra" to use the Sanskrit form, is strictly limited to its meaning of "thread". In this case, the "thread" being that which strings together the points involved in the teaching as a whole, a sutta or sutra may be a composition by some later author containing only references to, or quotations from, a discourse by the Buddha Himself. If, therefore, one wishes to obtain one's instruction as nearly as possible direct from the Buddha, it remains to find suttas which can claim to

have originated at least round about His lifetime. If amongst these can be found suttas of cumulative content furnishing a "build-up" of the teaching as a whole, and in consecutive order in a compilation, such suttas are, at least at the outset of one's study, to be preferred. Such are the sixteen suttas under present consideration. They have, moreover, the advantage of their length in that they are able to present the matter in full context.

The Buddhist canonical texts have come down to us in written form, but it is recognized that neither the Buddha nor any of His contemporary teachers ever wrote down a single word. The medium of writing was known but it was considered to be more liable to misinterpretation than the spoken word. Compositions were memorised and perpetuated by frequent recitations, and, on occasion, were delivered with much celebration and formality.

Many of the early Indian compositions were in verse form and were therefore comparatively easy to memorise, but the meaning of words in a language which is only spoken becomes modified in course of time so that the verse, probably already condensed, grows cryptic. Again, if one wishes to embark on a dissertation rather than to assert postulates, prose is the more suitable medium of expression. The Buddha's discourses were, purposely, delivered almost entirely in prose with only an occasional *gāthā*, or verse, and in the popular speech of His native region of Māgadha. Such a form of popular speech is known as a Prakrit, in contrast to the more elegant Sanskrit, but though the Prakrits were in course of time subjected to grammatical treatment, Sanskrit remained



the pre-eminent literary language of India. According to the influence of Sanskrit on the various Prakrits, Buddhist texts have come down to us either in Sanskrit, or in a mixture of Sanskrit and Prakrit, or in a language resulting from the grammatical treatment of a Prakrit and with close affinity to Sanskrit. Examples of the first two cases occur in the texts found in Central Asia, Nepal and North-West India; the language of composition being, in general, referred to loosely as "Sanskrit"; for the third we have the Pali texts which were written down in Ceylon in the first century B.C. The Pali Sutta texts consist of five groups: *Dīgha Nikāya*, or Collection of Long Discourses, *Majjhima Nikāya*, or collection of medium-length discourses, *Aṅguttara Nikāya*, the Additional Collection, *Samyutta Nikāya*, Miscellaneous Collection, and the *Khuddaka Nikāya*, the Small Collection. The corresponding Sanskrit collections, or *Āgamas*, contain the equivalent of only the first four of the Pali groups, namely, *Dirghāgama*, *Madhyamāgama*, *Ekottarāgama* and *Samyuktāgama*, respectively. The components of the Pali *Khuddaka Nikāya* exist as separate works in the Sanskrit. Many of the Sanskrit texts are known to us only in Chinese or Tibetan translation, but it seems that some of the originals were written down in North-West India before the first century B.C. However, though all the *Nikāyas* and *Āgamas* contain portions of very old texts, the first sixteen suttas of the *Dīgha Nikāya* and the bulk of the texts of the *Khuddaka Nikāya* contain, as do their equivalents in Sanskrit, the oldest compositions. Comparison of the Pali and Sanskrit texts, where this

has been possible, point to a standard form of the original material.

But do the Buddhist texts, whether the oldest of them dating from 6th-5th century B.C. and therefore now some twenty-five centuries old, or those composed a few centuries later, offer more than an antiquarian study ? Do the Buddhist suttas contain anything of use to us at the present dāy, particularly in view of the present large-scale upheavals in the world, the changes in current thought and standards of living generally ? Many religions are on the wane; is there anything in Buddhist thought which can stand the present strain, much less contribute to a solution of our difficulties, private or collective ? It is impossible that this should not be so, for the Buddha enunciated His teaching thus :

“ ‘Suffering’ is my teaching ; ‘the Origin of Suffering’ is my teaching ; the ‘Cessation of Suffering’ is my teaching ; the ‘Way to the Cessation of Suffering’ is my teaching.”

These are the Four Noble Truths, and whatever else is or is not true man knows all too well that suffering abounds in the present world. Man has always known suffering. Religions have evolved reassuring him of a vague state of happiness in the hereafter ; philosophies have evolved to try to explain the nature of existence, to present some alleviating point of view ; scientific research has directed much effort to relieve physical suffering and to provide more comfortable conditions of living generally ; but only the Buddha has struck at the main root of suffering, namely the cult of the ego or “individual” self. We may then expect, that, in a study of the teachings of the Buddha

considerable attention will be drawn to the analysis of that which is popularly known as one's "self". Is it, as has long been taught in the West, a persistent hard core sustaining the impact of feelings, ideas, events, emerging at death as a thing to be "judged" by its supposed "creator", so to be consigned to a permanent bliss or a permanent torture? Is it a mutable thing, changing with feelings, ideas, events, changing because of them? What happens to it at the time of that which is popularly called "death"?

Indian thought of the Buddha's day had already adopted the principle of karma (Pali: *kamma*), or action, according to which any act, either of thought, word or deed, inevitably produced an effect corresponding to the nature and strength of the action. The effect was not necessarily immediately evident, the most important of the karmic effects consisting of rebirths whereby a person experiences a series of lives the circumstances of which depend entirely on the actions of his previous life or lives. One might therefore construct for oneself not only a heritage of misery but also reduce one's means of coping with that misery. On the other hand, if the actions of the present life are good, one will be reborn in circumstances happier than those pertaining in the present life. Indian thought had always stressed morality, but, as has been found frequently in the course of history including that of our present times, a moral code is, of itself, unable to maintain indefinitely a high standard of morality; the code must be linked to a larger and more comprehensive view of existence as a whole. It became necessary to clarify the doctrine of karma and karmic effects for, though Vedic tradi-

tions had held for long, the learning of the sacred compositions of the Vedas had been for a considerable time in the hands of priests so that increasing importance had attached to gifts to them and to the ritual of sacrifice. Since only the Brahman priests were conversant with the extensive detail of this, they had become more important than the gods they purported to serve. Many men left their homes and went out into the homeless life, living in forests or wandering as religious mendicants in order to work out, without mundane responsibilities or distractions, the problems their former religion had not solved for them. In the Buddha's day they were known as *pabbajitas*, or, more specifically, *samaṇas*, but there were many Brahmans, members of the priestly caste though not necessarily officiating priests, still loyal to the Three Vedas, who also looked for a better understanding of life.

At least by the Buddha's day the following opinions had become well-established. If at the end of the present life a man's record were sufficiently excellent, he would be reborn in a type of world higher than the present. The types accepted were by no means the result of flights of imagination or poetic fancy but were related definitely to the more refined states of mind and higher degrees of intelligence, which were experienced, in meditation, or concentration of thought. The present-day world has had some experience of concentration since, in the struggle for existence, if one does not concentrate on what one is doing, one probably starves or is run over in a street accident; but the concentration of the experienced mediator is, of course, of a much higher type.

Still, concentration is without doubt more widely practised to-day than it was in the 6th century B.C. while as far as the experienced meditators are concerned, the states of consciousness to which they attained are not peculiar to any one set of religious beliefs. To the Indians they were known as Jhānic states, or Jhānas, and to each of them corresponded a world of equivalent refinement. Inhabitants of those were "devas". It is important to note that neither the devas nor their worlds were in any way equivalent to "gods" and "heavens" except in so far as they were improvements on man and the present world respectively. "Jhānas" and "Devas" occur very frequently in the text of the Suttas following, and their association with the doctrine of Karma and Karmic effect should be appreciated whether one is or is not interested in the actual grading of the Beings concerned.

The second opinion involves the taking of a long-term view. It was by no means certain that the devas were permanently established in their superior worlds, so that a much more important consideration lay in the breaking of the round of rebirth for all time. Many suggestions had been put forward before that known as the Brahman-Atman ideal became established. In the earliest of the philosophical treatises known as the Upanisads, the oldest of which is considered to be the production of some of the forest-dwellers, the Ideal is already absorbed into Indian thought, and at least two of the Upanisads are pre-Buddhistic. The doctrine asserted an Absolute Reality, Brahman, to which the existence of the world is due. Some held that Brahman actually paid out

the world as from itself and withdrew it again at intervals, a theory identical in principle with that held by many present-day astronomers who consider that the universe evolved from a primeval atom containing within itself all the necessary contributories including space and time, the last "paying-out" having occurred between twenty thousand million and sixty thousand million years ago. Other Indian theories held that the world represented only appearances of Brahman, Brahman being the noumenon and the appearances the phenomena. But in any case the world was dependent on Brahman, and the things of common experience, whether "paid out" or appearances, were *nāma-rūpa*, *nāma* being in general "name", and *rūpa*, "form."

Concerning the nature of man, it was taken that he possessed an essence whose purpose his body served and without which that body would be meaningless. As the essence of man stood in relation to his physical body, so stood Brahman in relation to the world. The essence was termed "Ātman", and the realization that one's Ātman was identical with Brahman constituted the union which freed one from the round of rebirths. In other words, when one realized one's true nature one would no longer be subject to rebirth. Passing from one life to another was not affected by Ātman but by the *jīva*, the "living thing", or "life". *Jīva* was a conditional thing, Ātman was unconditioned. Both words, Ātman and *jīva*, are mistranslated as "soul", but they have no exact equivalents in Western languages.

However, by the Buddha's day, Brahman had become personified as Brahma and in the Buddhist texts we

read of "Union with Brahma", a matter on which the Buddha was frequently questioned. But Brahma was never the god of a popular cult and remained only a subject for philosophic discussion. His rank as a creator did not entitle him to anything like a supreme position amongst devas, but, creating in terms of form, he remained amongst the devas of the Realms of Form, or Rūpāvacara. With the personification of Brahman, significance of the terms "atman" and "jīva" became extremely confused so that both words are frequently translated as "self", but in the case of Brahman as Absolute Reality "ātman" should be the non-self. The distinction does not however occur with the corresponding Pali term "atta" since in the Buddhist texts we have only the personification Brahma. "Atta" will therefore always be "self".

Yet in spite of differences in terminology, the main problems of Indian thought of the Buddha's day persist, almost entirely, in our own times. They were: (1) The nature of the "self"—is it consciousness, is it eternal, finite? (2) Is the world eternal, finite? (3) Is the jīva the same as the body? (4) Does a Tathāgata, a person who has attained to the Truth in this life, continue to live after death? Interest in such matters was so considerable that parks with debating-halls and rest-houses where samanas and brahmins might discuss them were donated by influential persons.

From some points of view the present-day world population is in a better position to understand the Buddha's teaching of *anatta*, the non-self, than have been people of many eras. Though Western monotheisms have insisted for nearly two thousand years

that man has a "soul" and that he must "save" it, further that the the external world exists as a creation entirely apart from himself and he as a being created entirely apart from other human beings, further that it was a "sin" to question such matters, contrary evidence has forced itself upon him. If, on the one hand, modern science has provided him with amenities in the shape of jet aeroplanes, television sets and suchlike, and on the other hand has provided him with the means of destroying a large part of the world and vast populations in a few seconds, it has shown, by its philosophical implications, that in reality no such world as a collection of objects and beings dotted about in space, as he had previously imagined, could possibly exist. Though the former conception still pertains in popular thought, scientific thought has been obliged to abandon it, and while this advanced thought percolates inevitably to the masses they themselves accelerate the percolation by their constant use of the amenities. In our innermost thought the old world is already destroyed. Coming to a new concept of the world, a concept wherein all beings and the one-time exteriors are interrelated, the old "self" dies away. We should therefore have less difficulty in appreciating the Buddha's teaching of the Non-self, or Non-ego, than did our ancestors of fifty years ago or the brahmans of the 6th century B.C.

### **Survey of the Sixteen Suttas.**

We may now take a brief survey of the Suttas in order to establish the general line of argument. Technical terms used here are explained as briefly as



possible, fuller accounts being given, where necessary, in the Glossary.

Broadly, the first two suttas give the general state of Indian thought in the Buddha's day, His main argument against certain features of it, and a standard exposition which He used frequently in setting forth His teaching.

The first sutta, *Brahmajāla*, or Net of Brahma, opens with the declaration that the Buddha's teaching is applicable for all persons whatever their opinions. Mention is made of the Three Jewels, or *Tiratana*, the Buddha, the Dhamma, His doctrine or teaching, and the Sangha, His accepted followers. They are also the Three Refuges, *Ti-Saraṇa*, to which reference is made in many of the following suttas where a person, having listened to a discourse from the Buddha stated his desire to become a follower. He did so in these words: "I go for my Refuge to the Exalted Gotama, to His Dhamma, and His Saṅgha of bhikkhus." Except that instead of "Exalted One" the appellation is now the "Buddha", the formula is in use at the present day by all persons declaring themselves followers, lay or otherwise, of the Buddha. The Pali words are: "*Buddhaṃ saraṇaṃ gacchāmi; Dhammaṃ saraṇaṃ gacchāmi; Saṅghaṃ saraṇaṃ gacchāmi.*" (To the Buddha for my Refuge I go; to the Dhamma for my Refuge I go; to the Sangha for my Refuge I go.) In the suttas, the declaration was often extended by the speaker to his family and his own followers.

Following on the mention of the Three Jewels, we have the statement of the Moralities to which the Buddha Himself held both as a man and as a samana, but it is made clear that the keeping of the Moralities,

though essential, is not an end in itself; there are other and higher things which must be taken into consideration. The views of the samanas and brahmanas of the day are then described, and, in the course of their opinions on the eternality or otherwise of the "self", we have an account of the Jhanic states, each of which in succession appeared to the person experiencing it to be the final form of emancipation. However, neither Brahman nor Brahma is here mentioned. Of the variety of theories put forward the Buddha has one main argument against them all, and this He states in His enunciation of the "Chain of the Dependent Origination", or Paṭicca-samuppāda. Whatever sects of Buddhism or schools of Buddhist thought have appeared in the course of time and in the many countries which have come to profess the teachings of the Buddha, all base themselves on this "Chain" as the essential and basic feature. In Brahmajāla Sutta we have the barest outline; the Chain in full is given in Suttas XIV and XV and with much explanation. For the present it is emphasized that from the contact of the five physical senses and their corresponding objects, and from the contact of mind with ideas, there is the reaction of feeling. From feeling there comes craving, from craving comes a grasping for support, from grasping for support comes the whole process of life, from the process of life comes birth, and from birth comes death, together with the arising of grief, lamentation, ill, suffering, and all trouble. Of these factors, those most stressed in the general teaching are craving, sometimes termed "thirst", with "feeling" perhaps as the second in importance. The craving, or thirst,

is essentially an anxiety to find a substantial foundation for the present life, to make it seem permanent and reliable, and amongst the many efforts used in the attempt so to do is the formation of theories and quasi-regulations. Therefore on the one hand the Paṭicca-samuppāda touches the Buddhist tenet of the Impermanency of things or *anicca*, and on the other the theme of Suffering. Further, the Paṭicca-samuppāda leads to the teaching of detachment, not merely with regard to mundane things but with regard to theories, and we have the notable observation: "These view-points will have for result future re-birth. That the Tathāgata knows and He knows immeasurably beyond. But He is not attached to the knowledge, and from lack of attachment has found out for Himself even the final bliss. Having come to know, as they really are according to the Truth, the origin of feelings, their passing away, their satisfaction and disadvantages, and the way of departure from them, the Tathāgata, from not grasping, is freed." (*Chap.* 3.18).

Not the least important point brought forward by the sutta lies in its title "*Brahmajāla*", the Net of Brahma. The "net" is that of one's own speculations, but Brahma was essentially the "creator" of the world. Theories involving creation of the world, together with all the implications of a creation of *nāma-rūpa*, form the net par excellence. This includes the continual subscribing to the world, in thought, word and deed, and the admission of its claims on us. But if we are to take it that Brahma, or other such Being, did not create or give rise to the world as we know it and see it, who did ?

No. 2, *Sāmañña-Phala Sutta*, or Fruits of the Life of a Recluse, contains the answer to a question put to the Buddha by Ajātasattu Rāja of Māgadha. Ajātasattu is recognised as a historical figure and is mentioned by Greek historians; he appears on three occasions in the present sixteen suttas.

The Rāja asked to be told those fruits of the religious life which are attainable here in this existence and which belong by their nature to the present life. It is, therefore, of paramount importance that the Buddha included in His list of these fruits the realization of the Four Noble Truths. It follows, therefore, that the Cessation of Suffering may be realized in the present life, and therefore Nibbana is realizable in the present life. Moreover, later suttas, and particularly No. 14, point to the fact that it is from this life, here in the present world, that the realization must be effected; yet there is no question of attaining to the Goal by the mere act of death. The realization of the Four Noble Truths was, of course, the last of the fruits listed; of the earlier fruits, many were already known to the samanas and brahmans of the day, but had not been arranged in any logical order. They are now placed by the Buddha to show the following progression:

(a) The necessity of continuous and diligent practice of the Moralities and the confidence resulting therefrom.

(b) The practice of guarding the doors of the senses, of being mindful and aware, of being content with little, of freeing oneself from the Five Hindrances (*nīvaraṇa*) to mental development and insight (covetousness of the world, ill-will, sloth and

torpor, agitation and worry, uncertainty), and experience of the Jhanic states. A full description of these states is given in the sutta text.

(c) The wisdom and insight by which is realized the impermanence of the body and its inter-relation with consciousness (*ñāṇa-dassana*), the ability to attain, if the student so desires, the occult powers known as “*iddhi*”, the destruction of the *āsavas* and realization of the Four Noble Truths.

Regarding the realization of the impermanence of the body and its inter-relation with consciousness, we have the outline of the state of affairs from which may be seen exactly what happens in the event known as “death”. Knowing, as one paragraph of the sutta tells us, that the body is impermanent and fragile, subject to dissolution, that its origin lies in parentage and its means of subsistence in material food, further that it is with such a structure that one’s consciousness is bound up, we may consider the statement made by the student who became able to look back on his former lives. He describes his disengagement with one life and entry upon another in these words: “My consciousness died down and arose again here.” It is known that the body is subject to destruction, that it “dies”, but the consciousness only “dies down”. That is to say it reduces to an infra-consciousness and it is this which carries over the new life which reforms on the potential of the actions of the previous life or lives.

The *āsavas*, on the destruction of which is contingent the realization of the Four Noble Truths, are here numbered as three though a fourth is added in later suttas. The term “*āsava*”, translated by former

generations as "flood" or "intoxicant", is rendered by modern scholars more precisely as "bias". The three are: sensual desires, love of the process of life, and ignorance. The fourth, "false views" is in fact, covered by "ignorance". Clearly the destruction of the three biases is necessary to attain to realization of the Four Noble Truths.

That the importance of the Sāmañña-Phala exposition was appreciated by the compilers of the suttas is obvious since it is quoted in each of the succeeding suttas up to and including the Subha, No. 10, the source of the quote being stated. The Moralities are always specified as such, but the fruits following are not classified until, in No. 10, we get the formal announcement that the Buddha considered them in two sections. Those dealing with the guarding of the door of the senses, up to the end of the Jhanic states, constitute the section of *samādhi*, concentration and one-pointedness of mind. The remainder form the section of *Paññā*, Wisdom and Insight. We have therefore the three recognized groups of the teaching, namely, *Sīla*, *Samādhi* and *Paññā*. However, in Sutta No. XI, Kevaddha, the Buddha abolishes the occult powers, or *iddhi*, on the grounds that they are misused and liable to misinterpretation, so that in suttas XI and XII we have *Sīla*, and *Samādhi* sections complete, but after *Nāṇadassana*, or realization of the interrelationship of body and consciousness, we proceed immediately to the destruction of the āsavas and the realization of the Four Noble Truths.

Suttas 3, 4, and 5, give accounts of the Buddha's conversation with leading Brahmins, the subjects turning on the value attached to social rank, the

qualities necessary to a man that he may rightly call himself a "Brahman", the term being used in the sense of the ideal, and the nature of the true sacrifice. Both suttas III and IV stress the perfection of Wisdom and Conduct, otherwise Paññā and Sīla, IV containing affirmations, both by the Buddha and the Brahman concerned, of the inseparability of the two. There is no question of an immoral or unmoral person attaining to Wisdom, Insight, or however the Higher knowledge may be styled, merely as a flash of occultism or some sudden transport of delight, or by the agency of some super-being. The plain and simple Moralities must be practised and cultivated, and it is by this means that insight is obtained which leads to the Final Bliss. Moreover, there is no point at which the practice of the Moralities may be abandoned, since Wisdom develops with their practice and with Wisdom one perceives increasingly high moral standards. A unique feature of Buddhist teaching lies in the fact that the Buddhist ethics may be derived from the philosophy of Buddhism and the Buddhist philosophy may be derived from the Buddhist ethics. The two form a continuous teaching. But though both Sutta III and V point to the futility of trying to substitute ascetic practices or sacrifices for the keeping of the Moralities they also show the value of renouncing the desires of the world. Both also affirm the doctrine of *anicca*: "Whatever things have an uprising, these also must have a passing away." The doctrines of *anicca* impermanence, *dukkha*, suffering, and *anatta*, the non-self, are the three great characteristics of the Buddha's teaching.

No. V. shows that the true sacrifice, one which is meritorious and productive of good results, does not consist in the slaying of animals to the accompaniment of elaborate ritual, nor does it involve suffering to any living being. The Buddha enumerates sacrifices of various kinds in the following ascending order of merit : (1) the perpetual gifts by a family to people who keep the Moralities and go out into the homeless life, (2) the building of a Vihara for the use of members of the Saṅgha coming from whatever direction, (3) the taking for one's Refuge the Buddha, Dhamma and Saṅgha, (4) the taking of the Five Precepts, and (5) the following of the discipline as set out in the Sāmañña-Phala Sutta (40-98), with the final accomplishment of the realization of the Four Noble Truths. Of the foregoing, the Refuges have already been spoken of in connection with the Three Jewels; the declaration that one will take the Refuges is followed by a declaration to observe the Five Precepts, or Pañca-sīlā. In English these are worded :

- (1) I undertake to abstain from killing.
- (2) I undertake to abstain from taking that which is not given.
- (3) I undertake to abstain from unlawful sexual intercourse.
- (4) I undertake to abstain from falsehood.
- (5) I undertake to abstain from taking stupefying drinks and drugs.

In the Pali these Precepts are worded :

- (1) Pāṇātīpātā veramaṇī sikkhāpadam  
samādiyāmi
- (2) Adinnādānā veramaṇī sikkhāpadam  
samādiyāmi



- (3) Kāmesu micchācārā veramaṇī sikkhāpadam  
samādiyāmi
- (4) Musāvādā veramaṇī sikkhāpadam  
samādiyāmi
- (5) Surā-meraya-majja-pamādatṭhānā veramaṇī  
sikkhāpadam samādiyāmi.

The same sutta discusses the duties of a Ruler to his subordinates.

Sutta No. VI. describes the stages of the "Path". The sīlas having been stressed throughout the previous suttas and certain aspects of samādhi brought forward, we come now to study a matter unique to the Buddha's teaching. In contrast to the question put in Sāmañña-Phala Sutta relating to the life of a Recluse, we have the more specific question : "Why do the bhikkhus lead the religious life under the Buddha?" The answer, to the effect that the reason is more than that of acquiring samādhi, takes one back to the question of breaking the rounds of rebirth. Was there recognized any stage of progress from which one could be sure of not falling back? Such a stage is that of the Sotāpanna, or "Stream-Winner", one who has "Entered the Stream". This stage is reached on the destruction of three of the Five Fetters (saṃyojana), so-called because they constitute the bonds which bind one to the wheel of existence. They are : (1) the belief in personality (sakkāya-diṭṭhi), (2) sceptical doubts (vicikicchā), (3) belief in the efficacy of rules and ritual (sīlabbata-parā-māsa), (4) sensuous craving (kāma-rāga), and (5) ill-will (vyāpāda). Five other fetters are often included, bringing the total number up to ten, but these are not mentioned in the present sutta; their destruc-

tion is covered by the destruction of the āsavas which, in the text, follow immediately.

According to the present sutta, the stage of sotāpatti is attained when the first three of the above fetters is broken. With the weakening of the fourth and fifth fetters the sotāpanna becomes a sakadāgāmī, that is, he knows he will return to the present existence only once more. With the complete breaking of all five fetters he becomes opapātika, one who is capable of spontaneous existence. Finally by the destruction of the āsavas, sense-desires, love of the process of life, and lack of the Higher Knowledge, he attains to the Goal which is enunciated here for the first time in the sixteen suttas under consideration. Before proceeding to a consideration of this statement, it may be noted that not all the Buddhist texts give the stages of the Path precisely in the above form. The sotāpanna stage is invariably stated as above, and a sakadāgāmī returns to this world once. An anāgāmī never returns. There is usually no mention of the opapātika.

The Goal is stated as follows :

“Attainment to Freeing of Mind and Freeing of Insight, having thoroughly understood and realized them for oneself, here among the things of the present existence.”

The Pali statement is :

“ceṭo-vimuttiṃ paññā-vimuttiṃ diṭṭh’ eva dhamme sayaṃ abhiññā sacchikatvā apasampajja.”

By the freeing of mind and freeing of insight one sees “yathā-bhūtaṃ”, or “according to absolute truth”. The expression occurs very frequently in the Buddhist texts. The distinction between “freeing of

mind" and "freeing of insight" will be referred to later, but in the meantime attention is drawn to the confirmation of the statement made previously in *Sāmañña-Phala Sutta*, that the Goal is attainable in the present existence, and also to the phrase "*sayam abhiññā sacchikatvā*", having thoroughly understood and realized for oneself. There is no possibility of reaching the Goal by someone else's efforts, or by the intervention of any "Saviour", or by any other means whatever. This is logical enough, for only by one's own efforts can one disabuse one's mind of the illusion of "self", and only by one's own efforts can one overcome ill-will. If it is advanced that one goes to the Buddha, Dhamma, Saṅgha for one's Refuge, it should be recollected that they can only point the way; whether one follows it or not is one's own affair and responsibility. So too, having destroyed the āsavas, it is to oneself there comes the realization : "I am free ! Exhausted is birth; there will be no more of the present state".

The question is now put to the Buddha : How many these stages of the Path and the final Goal be reached? The answer is given that it may be achieved by following the Noble Eightfold Path. This is the fourth of the Four Noble Truths, the Way to the Cessation of Suffering. It consists of the following :

Right Understanding	—	sammā-diṭṭhi
Right Purpose	—	sammā-sankappa
Right Speech	—	sammā-vācā
Right Bodily Action	—	sammā-kammanta
Right Livelihood	—	sammā-ājīva
Right Endeavour	—	sammā-vāyāma
Right Mindfulness	—	sammā-sati

### Right Concentration and — sammā-samādhi One-Pointedness of Mind

The constituents cannot, however, be regarded as "steps" in the sense that one accomplishes first one and then another as one would walk up a flight of stairs, but are largely inter-dependent. They are often divided into the three groups of *sīla*, *samādhi* and *paññā*, the first two, Right Understanding and Right Purpose, representing *Paññā*. The next three, Right Speech, Right Action and Right Livelihood, represent *Sīla*, and the last three, Right Endeavour, Right Mindfulness and Right Concentration and One-Pointedness of Mind, represent *Samādhi*. Right Understanding is considered to be the foundation of the Truth concerning Suffering, its Origin, and therefore possible means of cessation, but, as the Suttas emphasise, this is only arrived at after perfect and cumulative practice in the *Sīlas*, *Samādhi*, and the realization of the nature of the body and consciousness. Right-mindedness, representing the mind free of sensuous desire, of ill-will or injury to others, takes one to the destruction of the fifth of the Fetters and then one is already at the final stages of the "Path".

Right Speech, with abstinence from speaking falsehood, from using harsh or trivial language, is contained in the *Sīlas*, though the speaking of falsehood should also be taken to the limit of its implication, namely, that of thinking and speaking without precision, whether or not the result is the conscious telling of a lie. If the falsity lies primarily in inaccuracy of thought one must refer it back to lack of right knowledge and judgement. Right Bodily Action, namely the abstention from killing or injuring,

taking that which is not given, and unlawful sexual intercourse, as also Right Livelihood which involves the obtaining of a livelihood not entailing the practice of killing, stealing or unchastity, are both described in detail early on in the present Suttas, immediately after the mention of the Three Jewels. A Buddhist, or prospective Buddhist, having announced his taking for his Refuge the Buddha, Dhamma and Saṅgha, declares his intention to observe these abstentions in the Five Precepts set forth in Sutta No. V. Having decided to strive for Right Understanding and Right Mindfulness, and having appreciated the elementary stages of Morality as the first essentials to the achievement of them, it is now necessary to consider what further efforts will have to be made.

Here we arrive at the Samādhi group the first component of which is Right Effort. Discernment is necessary since one will have to find the good things in order to cultivate them and also the evil things in order to avoid them. This is less simple than it may sound, for both good and evil things can have very small beginnings; yet they can, as it would seem, suddenly assume considerable proportions. Further, cultivation of precision of thought engenders the habit of seeing directly to the heart of a situation and of coming to know instinctively as it were, whether there are falsities present. It should be noticed that in paragraph 42 of Sāmañña-Phala the student is "complete in observances regarding food and behaviour, seeing danger in the smallest faults." In later Suttas this vigilance is extended explicitly to his feelings, mind and mind-objects.

Finally we have Right Concentration and One-Pointedness of Mind. Paragraphs 64 to 75 of *Sāmañña-Phala Sutta*, which include also the account of the Five Hindrances, give the more obvious aspects of *Samādhi* and are followed by description of the Jhanic states, but whereas the Jhanic states are temporary self-induced states *Samādhi* is a constant faculty of mind. Perhaps the extent to which the term *Samādhi* may be understood is best exemplified by the Buddha's remark in *Mahā-Parinibbāna Suttanta* II.25. Here, after having suffered acute physical pain, He says to Venerable *Ānanda* : "It is only from the cessation of feelings, when the *Tathāgata* does not direct His consciousness to conditioned things but attains to and remains in that *samādhi* of mind where there is no conditioned thing, that His body is at ease. Therefore, *Ānanda*, live as lamps to yourselves, as refuges to yourselves, with no other refuges, the lamps of the *Dhamma*, the refuges of the *Dhamma*, no other refuges." The significance of *Samādhi* is therefore considerably greater than is often supposed. It is, in fact, probably impossible to define in present circumstances since, as a mental faculty, *Samādhi* is in constant process of development.

*Sutta* No. VI. provides also the answer to the *Brahmans'* and similar questions in bulk. To that put forward in the present case : "Is the *jīva* the same thing as the body, or is the *jīva* one thing and the body another?" the Buddha replied that such a question was meaningless. Clearly, if the nature of the body and its connection with consciousness, as set forth in the *Sāmañña-Phala Sutta* paragraph 83 has been realized, then there is no place for anything like

a jīva. The question is therefore not intelligent - it simply has no meaning. Similarly with other such questions; far from seeking for subtle differences or distinctions, the reply must naturally be always the same : "Would a bhikkhu, knowing thus, and seeing thus, consider intelligent the question ...". With the Buddhist understanding the questions do not arise at all. As though to emphasise this point, paragraphs 15-19 of Sutta No. VI are repeated to form the whole content of Sutta No. VII.

Sutta No. VIII, the Kassapa Sutta, takes up the theme of ascetic practices already spoken of in Ambaṭṭha Sutta, No. III, but though the detail of these is of considerable historical interest the main purport here associates with the ideas which gave rise to the practices. They should not be considered as merely providing the ascetic with opportunity for self-denial though that aspect is prominent, but, for example, in refusing to accept food specially prepared for him in case it should have caused inconvenience to the would-be donor, or in case he should be depriving some other person or an animal, or in refusing to drink cold water in case he should injure any form of life within it, the ascetic practice is definitely related to non-injury; taken in the former case the practices were declared by the Buddha to be valueless. In the latter case He pointed out the real significance of non-injury. Speaking of things which are good the Buddha declares the Noble Eightfold Path, then states the Goal. This has two slight variations from the form in which it was stated in Mahāli Sutta, No. VI, and is as follows : "From the time, Kassapa, that the bhikkhu has attained to the mind that knows no anger, no ill-will,

and from the complete destruction of the āsavas has come to understand thoroughly and to experience for himself freeing of mind and freeing of insight, here amongst things as seen in the present existence, and having so attained therein continues, then it can be said that the bhikkhu is a samana or a brahman." (Kassapa Sutta 15). The words "No anger, no ill-will" are only implicit in the Mahāli statement since the attaining to the mind of loving-kindness is basic to the attaining of the final deliverance; here they are mentioned explicitly in accordance with the implication of non-injury relating to the ascetic practices. The concluding sentence : "Then it can be said that the bhikkhu is a samana or a brahman" is at first sight misleading but is of considerable consequence. That the bhikkhu would of necessity be a samana or wandering mendicant seems obvious, but that he could also be a brahman seems incompatible. Here two points come to one's notice. In the first place it is stressed throughout the Buddha's teaching, and in this present sutta, that the mere adoption of a certain mode of living is, of itself, unavailing in one's progress to the Goal. It is only in one's mind that one can claim to be making the search for the truth, and this the samanas and brahmanas both professed to be making; other formalities do not affect the search. Secondly, one recollects that one of the three Fetters to be broken before one can : "Enter the Stream" consists in the belief in the efficacy of mere rules and ritual. It is therefore immaterial whether one calls the genuine seeker after Truth a "samana", a "brahman", or anything else. It has often perplexed people that the Buddha should have, in so many



addresses, used the expression : "That one I ca'll a Brahman" when in fact he was describing a Buddhist, even a Buddhist well-advanced on the Buddhist "Path", but here one recalls a notable remark recorded in Poṭṭhapada Sutta, No. IX : "But these are only designations, figures of speech, expressions, concepts, belonging to the world, and the Tathāgata makes use of them without being bound to, or holding on to, any of them" (IX.53.).

Poṭṭhapāda Sutta, No. IX, enunciating the Buddha's teaching of Suffering and His reasons for making it so, brings forward the third of the three great characteristics, namely, anatta, or the non-self. " 'Suffering' is my teaching", said the Buddha. " 'The Origin of Suffering' is my teaching, 'The Cessation of Suffering' is my teaching, 'The Way to the Cessation of Suffering' is my teaching . . . I teach them because they lead to that which is connected with welfare, truth, and the leading of the Higher Life, to disenchantment with the world, to the absence of desire, the destruction of desire, to calm, to thorough understanding, to the Higher Wisdom, and to the Final Bliss, Nibbana. That is why I teach concerning them." (IX. 29, 30). Conversely, says the Buddha, the prevalent theories lead to none of these things; they deal with things that must, of necessity, remain uncertain since they are based on feelings and human contacts.

Discoursing on the Jhanic states, the Buddha describes them in the order in which a meditator would experience them. The first four, described in Samañña-Phala Sutta 75-82, are made possible by the complete absence of the five-fold sense activity and

the temporary destruction of the Five Hindrances; these are the Rūpāvacara Jhānas or Jhānas of the realm of form. There follow the Arūpāvacara Jhānas, or Jhānas the formless realm where there are four types of consciousness of the formless, namely, that of Infinity of Space, of Infinity of Consciousness, Nothingness, and the Jhāna consciousness in which cognition is so subtle that it barely exists. But to all these states the Buddha assigned only the value of attaining to cessation of consciousness; He did not, as the Brahmins did in Brahmajāla Sutta, consider them to represent permanent states of emancipation. He showed that consciousness does not constitute the so-called "self" of man, further that the theories concerning a completely happy and healthy "self" after death were without foundation. It is to be remarked that whereas Poṭṭhapāda put his questions in terms of the "Self", the Buddha in replying to each of them used the term "acquired self" (*atta-paṭilābha*). Of all descriptive statements made in the suttas regarding the transient nature of the self, the following made in paragraph 52, is perhaps the most graphic: "It is just as if from the cow comes milk, from milk curds, from curds fresh butter, from fresh butter ghee, and from ghee comes whey; at the time there is the milk the other things do not count but only the milk does. At the time there are curds, the fresh butter, ghee, whey do not count; only the curds do. Similarly with the butter, ghee, and so on."

Following on the classification in Sutta No. X of the groups of the Sāmañña-Phala discourse into Sila, Samādhī and Paññā, we come in No. XI to the re-dressing of the section on Paññā. As has already

been stated, this excludes the *iddhi*, leaving the *Paññā* component as consisting of the realization of the nature of the body and the interdependence of consciousness, together with the destruction of the *āsavas* and realization of the Four Noble Truths. This is an entirely logical development, for with the realization of the nature of the body and consciousness previous limitations must to some extent disappear, leaving the meditator with powers out of the ordinary such as are popularly termed "occult". But, as was explained in *Mahāli Sutta*, No. VI, to develop a particular capacity concentration on that capacity must be effected; therefore the *iddhi* would not develop appreciably unless the meditator were to concentrate on his capacity to exercise them. That the *iddhi* constitutes a side issue in the line of main mental culture is made clear in various parts of the Buddhist texts and warnings are frequently issued concerning them; here in the present *sutta* we are told the Buddha's obvious objections to them. Again, having realised the nature of the body and its association with consciousness, the destruction of the *āsavas* of sense-desires and love of the process of life must occur almost as a natural sequence. Further, with so many limitations removed, the third *āsava*, lack of the Higher Knowledge, is already very considerably slackened if one bears in mind the entire significance of the corresponding Pali term, namely "*avijjā*". In early Indian thought, knowledge, or *vidyā*, was considered to be either "higher", or "lower"; the former, *parā vidyā*, related to Brahman as Absolute Reality, the latter, *aparā vidyā*, to the *nāma-rūpa*, or things of everyday experience. The higher knowledge does not supply details of parti-

cular things but is an insight into the principle of their being, and to those possessing the higher knowledge the lower knowledge is no knowledge at all; lower knowledge is to them merely a form of ignorance, *avidyā*. The Pali *avijjā* corresponds to this type of *avidyā*, hence the frequent translation of *avijjā* as "lack of the higher knowledge" in preference to merely "ignorance".

The sutta brings forward also the limitations of Brahma as creator of the universe, world and man. Brahma is of the *rūpāvacara*, sphere of form, and creates in terms of form. Though invested by his followers with mystery, all-power and all-knowledge, he has no idea where the primaries composing his creation could cease. The Buddha repudiated the idea of their "ceasing" and substituted the expression "where they do not occur at all".

No. XII, Lohicca Sutta, is unique in that it discusses teachers rather than the subjects of teaching. (Here in His repetition of the *Sāmañña-Phala* address the Buddha omits, for the second time, the paragraphs on *iddhi*.)

No. XIII, Tevijja Sutta, takes up again the theme of union with Brahma. As the title indicates it refers to the Threefold Knowledge by which is meant the knowledge of the Vedas. The Buddha points out the necessity of knowing something about Brahma and his attributes if one wishes to effect a union with him. In the meantime the Brahmans — Pokkharasādi and Ambaṭṭha were examples earlier on — are bound to the rounds of rebirth by the Five Hindrances and cannot appreciate the nature of Brahma. Delivering again the discourse of the *Sāmañña-Phala* Sutta, on

this occasion the Buddha stops at the end of the paragraphs on the Five Hindrances and proceeds to describe the states known as the "Brahma-Vihāra". These consist in imbuing the mind with loving-kindness (*mettā*), compassion (*karuṇā*), sympathy for the well-being of others (*muditā*), and equanimity (*upekkhā*). This would seem to be an alternative to the accepted Paññā section, but it is pointed out that their accomplishment leads only to *ceṭo-vimutti*, or freeing of mind; it does not lead, as does the following of the Paññā, to *panna-vimutti*, freeing of insight. So much is clear from the present Dīgha suttas; though much has been written to the effect that the freeing of mind and freeing of insight constitute two ways to the Goal, this is not borne out by the present texts. However, it is stated that one who attains to *ceṭo-vimutti*, or freeing of mind, "does not remain stationary there". Having temporarily surmounted the Five Hindrances, then taking the positive step of suffusing the world with loving-kindness and compassion for the sufferings of others, he comes to consider the uprising and dying-away of suffering. In the desire to acquire he sees the discriminating process involved and thereby approaches consideration of non-discrimination, non-collision of material objects, which is known as Infinity of Space. By practice of *mudita*, or sympathy for the well-being of others, he comes to know of the psychic states of being and the non-collision of ideas. So he comes to the state of consciousness of the Infinity of Consciousness. He is now able to suffuse the world with *upekkha*, or equanimity, arriving at the state of consciousness that "Nothing exists". The Brahma-Vihāras there-

fore form a natural approach to the states of consciousness of the formless. According to the teaching of suttas XIV and XV, these Arupa states culminate in paññā-vimutti, freeing of insight.

Mahāpadāna Suttanta, No. XIV, gives Gotama Buddha's accounts or Buddhas of previous aeons, notably of the earliest of them, Vipassī Buddha. By a series of incidents comparable to those usually accepted for Gotama Buddha, Vipassī left His royal surroundings and went out into the homeless life. There is no mention here, as in the case of Gotama, of a wife and child. Vipassī, like Gotama in our own aeon, attained to His Enlightenment by working through the Nidāna Chain, details of which are here given in full. The climax of His reasoning lay in the discovery that "through there being consciousness there are mental and physical states" and that "through there being mental and physical states there is consciousness"; therefore "from mental and physical states this consciousness returns to them, it does not go further". The following is then evident: "By this much can one be born, grow old, die, fall away from one existence and rise up again in another." So did Vipassī discover the Origin of Suffering. Working through the Chain again and in the reverse order He discovered the Cessation of Suffering.

Here is the whole picture of life as known in the present state. The matters of birth, life and death are matters of the mental and physical states and consciousness. If so the statement "By this much can one be born, grow old, die, — namely to the extent of mental and physical states and consciousness" is allied the statement: "By study and discipline states of

consciousness arise, and by study and discipline they pass away" (IX. 7, 10, 11 etc.) one arrives at the Buddhist picture of existence as a stream of consciousness. It is recounted that Vipassī Buddha remained in contemplation of the growth and decay of the five factors of support for existence, the *khandhas*. These are the mental and physical phenomena of existence and constitute that which a man mistakes for his "self" or "ego". They are: the corporeality group, the group of feelings, the group of perception, the groups of mental formations or mental coefficients, and consciousness. Shortly afterwards, the mind of Vipassī Bodhisatta was freed from the āsavas and He became Vipassī Buddha. After some deliberation He decided to preach His Dhamma and later gave the famous instruction to His bhikkhus: "Go out and about amongst the people for their welfare and their happiness, in compassion for the world and for the individual happiness of devas and men. Preach the Dhamma, lovely in its origin, lovely in its development, and lovely in its consummation. Declare the Religious Life, its meaning and attributes, in its entirety and perfection." (XIV. 3. 22, 23).

Mahā-Nidāna Suttanta, No. XV, expounds the Nidāna Chain in even more detail giving extensive explanations. The finding of support for the process of life is taken in three aspects; the support in sensual objects, in ceremonial observances, and in theories of the self. In establishing the connection between mental and physical states and contact, it is shown that without the existence of mental and physical states contact would not be evident. Concerning consciousness, the Buddha points out that if consciousness

were not in existence in the pre-natal state of a child there is no stage at which it could enter and develop. Further, if the consciousness of a being is cut off in its early stages of growth, the mental and physical states do not mature. Further, if consciousness were not established in the mental and physical states, there would not be evident the extension of birth, decay and death. The Buddha draws this conclusion:

“By this much is one born, by this much does one grow old, die, pass from one existence and rise up again in another: to the extent of the range of the contact of mind with ideas, of the range of language, concepts and the roaming of intelligence. By this much does the cycle of rebirth go round and round to the present state, namely, mental and physical states together with consciousness.” (XV. 22).

Dealing with the question of “self”, the Buddha shows that the bhikkhu who ceases to regard the self as consisting in feeling or experiencing feeling, ceases to grasp at and long for things. Not longing for things he attains to his final release from the self.

The various stages of sentient beings are now described, their bodily form and their states of intelligence. Finally the Buddha describes the eight stages of Deliverance, or vimokha. The description of freeing is now combined with that of “*ceṭo-vimuttiṃ paññā-vimuttiṃ*” as stated in Suttas VI. 13 and VIII. 15.

No. XVI. Mahā-Parinibbāna Suttanta is a composite work containing an account of the last few months of the life of the Buddha in the present world, and of the circumstances of His Parinibbāna. Of the many



addresses contained in the suttanta the following are particularly outstanding:

(1) I.6-11. A series of comprehensive injunctions to bhikkhus the keeping of which will maintain their prosperity.

(2) I.12. The discourse named "Abundant". Unfortunately there survives of this only the three sub-headings, Sila, Samādhi and Paññā, with a few words regarding their mutual association. The discourse must have been a particularly distinguished one since it was delivered by the Buddha several times during His last tour.

(3) I.23, 24. An address to Householders.

(4) II.2. The lack of understanding of the Four Noble Truths as causing the protraction of the rounds of rebirth.

(5) II.8, 9. Discourse to Venerable Ānanda on "The Mirror of Truth".

(6) II.25. The future of the Saṅgha and the injunction to "Live as lamps to yourselves, as refuges to yourselves, with no other refuges, the lamps of the Dhamma, the refuges of the Dhamma, no other refuges", together with the manner of so living.

(7) II.1.30 This address is given in answer to a question posed by the Buddha Himself: "What are the things I have preached to you?" They are then listed but without any explanation of the terms employed in the text.

(a) The Four Applications of Mindfulness (*cattāro satipaṭṭhānā*). These are the constant awareness of the states of one's feeling, constant awareness of the states of one's mind, and

constant awareness of mind-objects. A detailed account of the four forms the Mahā-Satipaṭṭhāna Suttanta, Dīgha Nikāya XXII.

- (b) The Four Right Efforts (*cattāro sammappadhānā*): These are the efforts to put away evils already arisen, to prevent the arising of new evils, to bring about the arising of new good, and to increase the good already arisen.
- (c) The Four Psychic Powers (*cattāro iddhipādā*). These represent the initial active steps of the mind to conform with (b). They are: the concentration of intention, or desire to act (*chanda*), the energy (*virīya*) to be employed, the activity of the thought (*citta*), and the will to investigate (*vimansa*).
- (d) The Five Guiding Faculties: (*Pañca-Indriyami*), confidence (*saddhā*), energy (*virīya*), constant awareness (*sati*), concentration and one-pointedness of mind (*samādhi*), insight and wisdom (*paññā*).
- (e) The Five Powers, or Forces (*Pañca-Balāni*). These are nominally the same as the five guiding faculties but differ from them in nature since the components are now brought forward from capacity to direct action.
- (f) The Seven Factors of Enlightenment (*Satta-Bojjhaṅgā*). Whereas the foregoing represented factors pertaining to enlightenment, the bojjhaṅgā are enumerated as the actual "links". They are: constant awareness (*sati*), investigation of the Dhamma (*dhammavicaya*), energy (*virīya*), joyful interest (*pīti*), serenity

- (*passaddhi*), concentration and one-pointedness of mind (*samādhi*) and equanimity (*upekkhā*).
- (g) The Noble Eightfold Path (*Ariya Aṭṭhaṅgika Magga*). The components of the Noble Eightfold Path have already been recounted. It will be observed that the first two of the above seven "things" taught by the Buddha, namely, the Four Applications of Mindfulness and the Four Right Efforts, constitute the seventh and sixth of the components of the Path respectively; the latter comes under the title of "sammā-vāyāma", vāyāma and padhānā being synonymous terms signifying effort or endeavour.

Other addresses included in the Māha-Parinibbāna Suttanta are:

IV.2. On the theme of lack of understanding as causing continual rebirth. On this occasion the lack concerns understanding of the doctrines of Sīla, Samādhi, Paññā and Vimutti (deliverance).

VI.7. Contained in the last words of the Tathāgata: "Conditioned things are things of decay; with vigilance try to accomplish."

Vayadhammā saṃkhārā appamādena sampādetā'ti.

The foregoing observations are, as their title sets forth, merely introductory to the Suttas. For genuine study of the Buddha's teachings the suttas themselves must be read and re-read many times and their contents put into practice. Not least amongst the Buddha's teachings, as set forth in Māha-Parinibbāna

Suttanta under the seven headings from Four Applications of Mindfulness to the Noble Eightfold Path, is that of Energy, Viriya; it is mentioned specifically in four of the seven groups and is implicit in them all. "Vigilance" was His penultimate word "attainment", "accomplishment", His last.

## DIGHA NIKAYA

*(Collection of Long Discourses of the Buddha)*

### I. BRAHMAJĀLA SUTTA

*(The Net of Brahma)*

#### CHAPTER I

1. Thus have I heard. The Exalted One once set out on the long road from Rājagṛha to Nālandā with a large following of some five hundred bhikkhus. Journeying on the same course was the wandering religious mendicant, Suppiya, with his young pupil Brahmadaṭṭa. The mendicant Suppiya spoke with blame of the Buddha, His Doctrine and Order of bhikkhus, while the pupil Brahmadaṭṭa praised them. Yet though both teacher and pupil were speaking in direct contradiction to each other, they followed close on the heels of the Exalted One and His company of bhikkhus.

2. Arrived at the royal rest-house in Ambalaṭṭhikā Park, the Exalted One spent the night there together with the company of bhikkhus. Suppiya and his pupil did likewise, maintaining their argument the while.

3. At the break of day many bhikkhus rose and foregathered in the Circular Pavilion. They deliberated: "It is wonderful, extraordinary, how, through the knowledge and vision of an Arahat, a perfect Enlightened One, the Exalted One has discerned the diversity of the dispositions of men. Here are

Suppiya the mendicant speaking in many ways against the Buddha, the Dhamma and the Saṅgha, and his pupil Brahmadaṭṭa speaking in as many ways in favour of them, in direct contradiction to each other, yet following on the heels of the Exalted One and His company of bhikkhus.

4. The Exalted One, knowing the nature of the conversation, went to the Circular Hall and sat in the place prepared for Him. He asked the bhikkhus : "What, now, was the subject in course of discussion amongst you?" The bhikkhus told Him.

5. "If, bhikkhus, others should speak with blame of me, or of the Dhamma, or of the Saṅgha, you should not on that account have in mind ill-will, dejection or anger. If in such a case you should be angry or displeased, that would be a hindrance to you, for would you then be able to judge to what extent their words were well-founded or ill-founded?"

"No, Sir."

"If others should speak blame of me, or of the Dhamma, or of the Saṅgha, you should single out that which is false, saying : 'This is incorrect, that is not true of us; this does not exist amongst us, that is not found in us.'

6. "If others should speak in praise of me, or of the Dhamma, or of the Saṅgha, you should not on that account have in your minds joy, delight or any elation. If you should do so, that would be a hindrance to you. You should acknowledge what is true, saying : 'This is correct, that is true of us; this exists amongst us, that is found in us.'

7. "Now, bhikkhus, an average worldling appraising the Tathāgata would speak of relatively small

things, the things of this world, the moralities. What would he say?

8. "Having abandoned the taking of life and continued to abstain therefrom, the Samaṇa Gotama, who once used stick and sword, feeling shame now shows kindness to all beings; He lives their compassionate friend.' In such a way would the average worldling, appraising the Tathāgata, speak of Him.

"Having abandoned the taking of that which is not given, and continued to abstain therefrom, the Samaṇa Gotama, taking only what is given, waits for the gift. Committing no theft, He lives as one whose being is pure.' In such a way would an average worldling, appraising the Tathāgata, speak of Him.

"Having abandoned the world and become a follower of the religious life, the Samaṇa Gotama lives away from the world and abstains from sexual intercourse.' In such a way would an average worldling, appraising the Tathāgata, speak of Him.

9. "Having abandoned the speaking of falsehood and continued to abstain therefrom, the Samaṇa Gotama is a speaker of truth. Linked to the truth He is reliable and trustworthy, never breaking His word to the world.' In such a way would an average worldling, appraising the Tathāgata, speak of Him.

"Having abandoned slander and continued to abstain therefrom, the Samaṇa Gotama, having heard a thing in one place, does not declare it in another to cause dissension with the people here. Or, having heard a thing elsewhere, He does not repeat it here to cause dissension with the people there. Thus to the disunited He is a conciliator; to the united He is one who strengthens the existing union. He takes

delight in peace and His words make for peace.' In such a way would an average worldling, appraising the Tathāgata, speak of Him.

“‘Having abandoned harsh speaking and continued to abstain therefrom, such is the Samaṇa Gotama. Whatever words are pure, comforting to the ear, kind, reaching to the heart, gentle, gracious to the people, such is the quality of His words.’ In such a way would an average worldling, appraising the Tathāgata, speak of Him.

“‘Having abandoned trivial conversation and continued to abstain therefrom, the Samaṇa Gotama’s words are timely, in accordance with the truth, and of things bearing advantage—of the Dhamma and Discipline of the Order. His speech is as a hidden treasure. It is in accordance with the occasion, cumulative and endowed with gain.’ In such a way would an average worldling, appraising the Tathāgata, speak of Him.”

P. 10-27. Further the Buddha said that an average worldling might remark on the facts that the Samaṇa Gotama did not cause injury to plants or seeds, took only one meal a day, did not attend entertainments, did not use personal adornments or luxurious furniture, did not accept silver or gold, uncooked grain, raw meat, women or girls, slaves, animals or land, did not act as a messenger or intermediary, did not engage in trading, use false weights or measures, bribe or cheat, and did not commit violence. Again, the average person might remark that, while subsisting on the alms of generous and charitable persons many samanās and brahmins stored food, attended entertainments and sporting contests, played games,



used luxurious furniture and personal adornments, were addicted to doubtful conversation and gossip, wrangled, took messages, were guilty of trickery, soothsaying and forecasting, interpreting signs and marks, forecasting the future, arranging lucky days, and administering drugs, the Samāṇa Gotama did none of these things. However, said the Buddha, these matters were trifling in comparison with those which would be referred to by a person with understanding above that of the average worldling, on such occasion that he should appraise the Tathāgata. The Buddha continued :

28. "There are, bhikkhus, other things, profound, difficult to discern, difficult to understand, of peaceful and excellent import, not of the order of logical deduction, subtle, which only the wise can appreciate. These the Tathāgata, having thoroughly understood and realized them in His own experience, makes known; and it is of them that persons appraising Him, as He really is in accordance with the Truth, would speak.

"What are these things?

29. "There are, bhikkhus, some samanas and brahmins who speculate on the beginning of a world-cycle and on the ultimate past. Regarding the variety of arrangements, they voice their opinions of the characteristics on eighteen grounds.

30. "There are, bhikkhus, samanas and brahmins who are Eternalists. They declare, on four grounds, that the self and the world are eternal. How, and with reference to what, do the Venerable ones so declare?

31. "Here, bhikkhus, some samana or brahman, having attained to ardour, exertion, practice, vigilance, and right attention, reaches the concentration and one-pointedness of mind according to the composure of which he recalls his former dwelling-places and how he was variously engaged. He recollects : In such-and-such a place my name, ancestry, appearance, food, happy and sorrowful experiences were thus and thus, coming to an end at such-and-such an age. Then my consciousness died down, arising again in such-and-such a place. There my name, ancestry, appearance, food, happy and sorrowful experiences, were thus and thus, coming to an end at such-and-such an age; my consciousness died down and arose again here. In such fashion he calls to mind, point by point, the activities and circumstances of the existences in which he was previously engaged. He says : 'The self is eternal', and the world, producing nothing new, stands out immovable as a strong pillar. Living beings pass along, move about continuously, fall away from one existence and rise up in another. Yet it is eternally the same.'

"These, bhikkhus, constitute the first ground according to which certain samanas and brahmanas declare the self and the world to be eternal."

P. 32-35. The second and third grounds are similar to the first, stating how, with ever-increasing mental concentration and resultant composure, the samana or brahman recalls yet earlier lives.

The fourth ground is described as follows :

34. "Here, bhikkhus, some samana or brahman is a logician or an investigator. He, addicted to reasoning, practised in sophistry, by his own ready wit

says : 'The self is eternal', and the world, producing nothing new, stands out immovable as a strong pillar. Living beings pass along, move about continuously, fall away from one existence and rise up again in another. Yet it is eternally the same.'

35. "These, bhikkhus, are the samanas and brahmans who are Eternalists and who declare on four grounds that the self and the world are eternal. Whoever of the samanas and brahmans declare thus, they all do so on these four grounds or on some of them; there are none else.

36. "Of these, bhikkhus, the Tathāgata has come to know : These viewpoints, thus taken up, thus adhered to, will have for result future rebirth'. That the Tathāgata knows, and He knows immeasurably beyond. But He is not attached to the knowledge, and from lack of attachment has found out for Himself even the final bliss. Having come to know, as they really are according to the Truth, the origin of feelings, their passing away, their satisfaction and disadvantages, and the way of departure from them, the Tathāgata, from not grasping, is freed.

37. "These are the 'other things', bhikkhus, profound, difficult to discern, difficult to understand, of peaceful and excellent import, not of the order of logical deduction, subtle, which only the wise can appreciate. These the Tathāgata, having thoroughly understood and realized them in His own experience, makes known; and it is of them that persons appraising Him, as He really is in accordance with the Truth, would speak.

## CHAPTER II

1. "There are, bhikkhus, some samanas and brahmanas who are Eternalists concerning some things and Non-Eternalists concerning others, who declare on four grounds that the self and the world are partly eternal and partly non-eternal. How, and with reference to what, do the Venerable ones so declare?

2. "It happens, bhikkhus, at some time, after the lapse of a long period, that this world dissolves. At the dissolving, inhabitants of this world have arisen mostly in the Ābhassara realm. There they are mind-made, feeding on joy, self-luminous, traversing the sky, always lustrous, and they stay so for a very long time.

3. "Then it happens, bhikkhus, at some time, after the lapse of a long period, that this world begins to re-form. In the re-forming world there becomes visible the palace of Brahma, empty. A being, having fallen away from the Ābhassara community, either because of the consummation of the life-span or from exhaustion of merit, arises in the empty Brahma palace. There he is mind-made, feeding on joy, self-luminous, traversing the sky, always lustrous, and he stays so for a long time. To him, having no delight in the long period of solitude, from restless mind and longing, there arises the thought : 'Alas ! that other beings might come to this life !' Then certain beings, either because of the consummation of the life-span or from exhaustion of merit, having fallen from the Ābhassara community, re-arise in the Brahma palace, manifest together with that being.

5. "To the being who first arose in that place, bhikkhus, it seems : 'I am Brahma, the Great Brahma, overlord, wielder of power, master, maker, creator, the Excellent One, sending forth creation, one having might, father of all living beings. By me these beings were created. By what cause? Having felt, "Alas! that other beings might come to this life," according to my mind so putting forth, these beings come to this life. Having arisen it seems to them : "This is Brahma, the Great Brahma, overlord, wielder of power, master, maker, creator, the Excellent One, sending forth creation, one having might, father of all living beings. By him we were created. Why is this so? We saw him here already arisen, and we arose afterwards."'

6. "There, bhikkhus, the being who arose first is of longer life, more brilliant and more powerful than the others. Further it could be, bhikkhus, that there is found some being who, having fallen from that assembly, comes to the present state; becoming a samana, he goes forth from his home to lead the homeless life. He may then, having attained to ardour, exertion, practice, vigilance and right-mindedness, touch that concentration and one-pointedness of mind according to the composure of which he remembers his former birth; but beyond that he does not remember. He says: 'He who exists is Brahma, the Great Brahma, overlord, wielder of power, master, maker, creator, the Excellent One, sending forth creation, one having might, father of all living beings. Because of him we were created. He is a thing constant, stable, eternal, changeless, eternally the same, remaining eternally in the same way. Accordingly we say

they were created by Brahma and have come to the present state things impermanent, unstable, of short life, things that fall away and die.'

"This, bhikkhus, is the first ground of origin and reference of those samanas and brahmins, partly Eternalists and partly Non-Eternalists, who declare that the self and the world are partly eternal and partly non-eternal.

7. "What is the second ground ?

"There are, bhikkhus, some devas called 'Defiled by Amusement'. They live for a long time engaged in laughter, play, attachment. They are careless about mindfulness, to them it is forgotten; and from theft of mindfulness those devas fall from that assembly."

P. 8-13. Then, as in the case of the devas who fell from the Brahma-world and later became samanas remembering only their previous life in that world, they would think that Brahma created them.

The third instance given by the Buddha concerns devas called "Defiled in Mind". They too come, by means similar to those of the devas "Defiled by Amusement", to think that Brahma created them.

The fourth instance is that of the sophist-logician who, as described in I.34, argues the case "by his own ready wit".

The Buddha continued :

14. "These are the samanas and brahmins who declare on four grounds that the self and the world are partly eternal and partly non-eternal. Those who declare thus do so on these four grounds or on some of them; there are none else.

15. "Concerning these things, bhikkhus, the Tathāgata has come to know : These viewpoints,

thus taken up, thus adhered to, will have for result future rebirth. That the Tathāgata knows, and He knows immeasurably beyond. But He is not attached to the knowledge, and from lack of attachment has found out for Himself even the final bliss. Having come to know, as they really are according to the Truth, the origin of feelings, their passing away, their satisfaction and disadvantages, and the way of departure from them, the Tathāgata, from not grasping, is freed.

“These are the ‘other things’, bhikkhus, profound, difficult to discern, difficult to understand, of peaceful and excellent import, not of the order of logical deduction, subtle, which only the wise can appreciate. These the Tathāgata, having thoroughly understood and realised them in His own experience, makes known; and it is of them that persons appraising Him, as He is in accordance with the Truth, would speak.”

P. 16-40. The Buddha now deals with the views of the Extensionists, the “Eel-Wrigglers”, the Fortuitous-Originists, those who reconstruct the ultimate beginnings of things, and those who maintain an existence after death of a conscious, unconscious, or neither-conscious-nor-unconscious self.

The Extensionists declare the infinity or finiteness of the world on four grounds. By the ardour and exertion described in connection with the Eternalists (I.31), some samana or brahman reaches the state of mind in which he perceives the world is finite, such that there could be a path round it, while another samana or brahman reaching the same mental state perceives there is no limit to the world; yet another

perceives it to be limited in one direction only. A fourth case is that of the sophist-logician.

The "Eel-Wrigglers" always equivocate. Not having come to know what, according to the Truth, is good and what is not good, they will not give decisive answers. Firstly, such a samana or brahman is afraid he might be influenced by his feelings, desires, ill-will or resentment; then he might be wrong, or, secondly he might experience attachment, and he would be annoyed. That would be an obstacle to his progress. Thirdly, he might find himself not the equal of some brahmans in debate; fourthly, the "Eel-Wiggler" might be merely stupid. The standard questions put are: the existence of another world, the spontaneous arising of beings, karmic effects, and whether a person who attains to the Truth exists after death.

The Fortuitous Originists, declaring that the self and the world exist without a cause, do so on two grounds. In the first case it might happen that a deva of the Non-Perception sphere begins again to perceive and so falls from that sphere, being reborn in the present world. He becomes a samana but, remembering only how he came to fall, thinks the origin of himself and the world has occurred by chance. The second case is that of the sophist-logician who merely argues.

To the samanas and brahmans who speculate on the first beginnings of an aeon, eighteen grounds are assigned, but these are not detailed in the sutta text.

To the samanas and brahmans who speculate on the final end of an aeon are assigned forty-four grounds. For those who hold to a conscious existence



after death, namely that the self after death is not subject to decay and is conscious, there are sixteen of the forty-four grounds. Here it is held that the self has or has not form, or both or neither, that it is finite or infinite, or both or neither, that it has a unity of perception or variety of perception, that it has restricted or unlimited perception, that it has unfailing happiness or misery, or both or neither.

### CHAPTER III

P. I-8. For those who hold the doctrine of a non-perceiving self after death, there are eight grounds. The self may possess form or be formless, or both or neither, may be finite or infinite, or both or neither.

Similar grounds exist for those who consider that the self after death has neither perception nor is without perception.

*(After the description of each of these groups, from the Extensionists onwards, the Buddha makes the statement contained in I.36, 37. : "Of these, bhikkhus, the Tathāgata has come to know . . . in accordance with the Truth, would speak.")*

The Buddha then considers the Annihilationists.

9. "There are, bhikkhus, samanas and brahmins who hold the doctrine of Annihilation, who declare on seven grounds the cutting off, perishing, and cessation of existence of living beings. How, and with reference to what, do these Venerable ones so declare?

10. "Here, bhikkhus, some samana or brahman voices these views : 'Since the self has form, is made of the four great elements, is produced by father and mother, on the destruction of the body it cuts out, perishes ; after death it does not exist. To that extent the self is entirely destroyed.' Thus it is that some declare the cutting out, the perishing, the annihilation of a living being.

11. "Another says : 'There is, friend, that self you describe ; I do not deny it. But the whole self is not entirely destroyed. There is another self, of celestial form, of the world of desire, feeding on material food. That self you do not know or understand. I know it and understand it. Indeed, the self which from the disunion of the body cuts out, perishes, and does not exist after death, is, to that extent, completely destroyed.' Thus it is that some declare the cutting off, perishing and destruction of a living being.

12. "Another says : 'There is, friend, such a self as you describe ; I do not deny it. But the whole self is not entirely destroyed. There is another self, with celestial form, mind-made, with all limbs and faculties complete. That you do not know and do not understand. I know it and understand it. Indeed the self which from the destruction of the body cuts out, perishes and does not exist after death, is to that extent completely destroyed.' Thus it is that some declare the cutting off, perishing and destruction of a living being.

13. "Another says : 'There is, friend, such a self as you describe ; I do not deny it. But the whole self is not entirely destroyed. There is another self which, from passing in every respect beyond the perception

of form, from the setting-down of the perception of the opposing nature of objects, and from non-attention to discriminating between the diversity of objects, comes to the field of consciousness on which arises the perception "Space is infinite". That you do not know and do not understand. I know it and understand it. Indeed the self which from the destruction of the body cuts out, perishes and does not exist after death, is to that extent completely destroyed.' Thus it is that some declare the cutting off, perishing and destruction of a living being.

14. "Another says : 'There is, friend, such a self as you describe; I do not deny it. But the whole self is not entirely destroyed. There is another self which, passing in every respect beyond the sphere of infinity of space, comes to the sphere of consciousness on which arises the perception "Consciousness is infinite". That you do not know and do not understand. I know it and understand it. Indeed the self which from the destruction of the body cuts out and perishes does not exist after death; to this extent is the self destroyed.' Thus it is that some declare the cutting off, perishing and destruction of a living being.

15. "Another says : 'There is, friend, such a self as you describe; I do not deny it. But the whole self is not entirely destroyed. There is another self which, passing in every respect beyond the sphere of infinity of consciousness comes to "Nothing exists", the sphere of Nothingness. That you do not know and do not understand. I know it and understand it. Indeed the self which from the destruction of the body cuts out and perishes does not exist after death; to this extent is the self destroyed.' Thus it is that some

declare the cutting off, perishing and destruction of a living being.

16. "Another says : 'There is, friend, such a self as you describe; I do not deny it. But the whole self is not entirely destroyed. There is another self which, passing in every respect beyond the sphere of nothingness comes to "That which is calmed and Exalted" : Neither-Perception-nor-Non-Perception. That you do not know and do not understand. I know it and understand it. Indeed the self which from the destruction of the body cuts out and perishes does not exist after death; to this extent is the self destroyed.' Thus it is that some declare the cutting off, perishing and destruction of a living being.

17. "These, bhikkhus, are the samanas and brahmanas who declare on seven grounds the doctrine of the cutting out, perishing, and destruction of a living being. Whoever of the samanas and brahmanas declare thus do so on these seven grounds or on some of them; there are none else.

18. "Of these, bhikkhus, the Tathāgata has come to know : These view-points, thus taken up, thus adhered to, will have for result future rebirth. That the Tathāgata knows, and He knows immeasurably beyond. But He is not attached to the knowledge, and from lack of attachment has found out for Himself even the final bliss. Having come to know, as they really are according to the Truth, the origin of feelings, their passing away, their satisfaction and disadvantages, and the way of departure from them, the Tathāgata, from not grasping, is freed.

"These, bhikkhus, are the 'other things', profound, difficult to discern, difficult to understand, of peaceful

and excellent import, not of the order of logical deduction, subtle, which only the wise can appreciate. These the Tathāgata, having thoroughly understood and realized them in His own experience, makes known; and it is of them that persons appraising Him, as He really is in accordance with the Truth, would speak.

19. "There are, bhikkhus, some samanās and brahmanas who hold the doctrine of complete happiness in the present world and who declare it on four grounds. How, and with reference to what, do the Venerable ones so declare?

20. "Here, bhikkhus, some sāmāna or brahman expresses the view : 'Since the self serves beings endowed with the leads to the five pleasure-senses, as far as these are applied the self obtains complete happiness amongst things as seen in the present life.' Thus they declare the complete happiness of a living being in the present life.

21. "Another says : 'There is such a self as you describe; I do not deny it. But indeed by this much the self does not reach complete happiness. Why? Pleasures are impermanent, bringing suffering, subject to change; from the conditions of unknown change there arise grief, lamentation, ill, suffering and all trouble. From the time that the self separates from sensuous enjoyment, holds aloof from evil things, though continuing to apply and sustain thought regarding objects external and ideational, it attains to and remains in the joy and ease resulting from detachment which constitute the First Jhanic state. To that extent the self reaches entire happiness amongst things as seen in the present life.' Thus it

is that some samanas and brahmanas declare the entire happiness of a living being here amongst things as seen in the present life.

22. "Another says : 'There is, friend, that self you describe; I do not deny it. But indeed the self does not reach entire happiness by just this much. Why? Because of the application and sustaining of thought, this state of mind is said to be unrefined. From the time that the self, by ceasing the applying and sustaining of thought regarding objects, external or ideational, attains to that serenity of mind and singleness of purpose which are devoid of application to any object, it enters into and remains in the ease and joy resulting from detachment which are of the Second Jhanic state. By this much the self reaches entire happiness amongst things as seen in the present life.' Thus it is that some samanas and brahmanas declare the entire happiness of a living being here amongst things as seen in the present life.

23. "Another says : 'There is, friend, that self you describe; I do not deny it. But indeed the self does not reach entire happiness by just this much. Why? Because of the accompaniment of joy and ease of mind, this mental state is said to be unrefined. From the time that the self is indifferent to joy and is dispassionate, remains mindful and aware, experiencing by means of that group of mentality that ease of which the Noble Ones say : "He who possesses equanimity and is mindful continues at ease", the self enters into and remains in the Third Jhanic state. By this much the self reaches entire happiness amongst things as seen in the present life.' Thus it is that some samanas and brahmanas declare the entire

happiness of a living being here amongst things as seen in the present life.

24. "Another says: 'There is, friend, that self you describe; I do not deny it. But indeed the self does not reach entire happiness by just that much. Why? Because of the ease, therefore ideation, this mental state is said to be unrefined. From the time the self, by reason of the giving-up of ease and dis-ease, from having set down any any former happinesses or unhappinesses, without dis-ease, without ease, in equanimity, mindful and entirely pure, attains to and remains in the Fourth Jhanic state, by that much does the self reach entire happiness amongst things as seen in the present life.' Thus it is that some samanas and brahmanas declare the entire happiness of a living being here amongst things as seen in the present life.

25. "These, bhikkhus, are the samanas and brahmanas who declare on five grounds a state of complete happiness of a living being amongst things as seen in the present life. Those who declare thus do so on these five grounds or on some of them; there are none else."

26. (As I.36, 37).

P. 27. The foregoing, II.27-III.26, inclusive, constitute the forty-four grounds of declarations regarding the ultimate end of an aeon, while the speculations on both the ultimate past and ultimate future are based on sixty-two grounds. Of them the Buddha gives His opinion as in I.36.37.

P.32. The classes of Eternalists, Semi-Eternalists, Extensionists, etc., are again enumerated, together

with the number of grounds on which the samanas and brahmanas based their views.

P. 45-57. The classes of opinions are repeated, and here it is stated, in each case, that the grounds are arrived at "by reason of contact (with the senses)."

P. 58-70. Again the classes are repeated, and it is said in each case that, other than by contact through the senses, no means exist whereby the samanas and brahmanas could arrive at the grounds on which they base their views.

71. "In this connection, bhikkhus, these samanas and brahmanas (*i.e. of the above classes*) all experience constant contact on the six fields. To them, with feeling as cause and conditioning factor, comes craving; with craving as cause and conditioning factor comes the grasping for support; from grasping for support as cause and conditioning factor comes the process of life; from the process of life as cause and conditioning factor comes birth; and from birth as cause and conditioning factor come decay and death, with the arising of grief, lamentation, ill, suffering, and all trouble. From the time the bhikkhu comes to know, as they really are according to the Truth, the origin and passing away, the satisfaction and disadvantages of, and the way of departure from, the six fields of contact, he comes to know that which lies beyond them all.

72. "Those samanas and brahmanas who speculate and voice their opinions regarding the ultimate beginning and end of an aeon, all of them do so as from the inside of a net of sixty-two grounds; attached to it they struggle to get out, but contained inside the net they continue struggling.



"It is just as if a skilful fisherman or fisher-boy should spread over the waters of a lake a very fine net. It would seem to him: 'Whatever living things in the waters of the lake are coarse, those of them who get inside will struggle, and, enclosed in the net, will go on struggling.' So with the samanas and brahmans, their speculations, their views; they are caught up inside the net of the sixty-two grounds and go on struggling.

73. "There stands before you, bhikkhus, the body of one who has broken the conduit of the process of life—the body of the Tathāgata. As long as His body lasts, devas and men can perceive it. On the dissolution of His body, when the life-span is exhausted, it will no longer be visible to devas and men.

'It is just as if, bhikkhus, from a cluster of mangoes a stalk is cut, whatever mangoes arise dependent on that stalk, all these are in conformity with the type of the cluster. Thus indeed, bhikkhus, having cut the conduit of existence, stands the body of the Tathāgata. With the destruction of the body, after the exhaustion of the life-span, devas and men do not perceive it."

74. When He had spoken thus, Ven. Ānanda said to the Exalted One: "Wonderful, Venerable Sir! Wonderful! What, Sir, is title of that Discourse on the Doctrine?"

"With regard to that, Ānanda, this Discourse on the Doctrine may carry the titles: 'The Net of Welfare, Net of the Doctrine, Net of Brahma, Net of Speculations, the Net of Incomparable Victory in Battle."

Thus spoke the Exalted One. During this Discourse the thousand-fold world-system stirred.

## II. SAMANNA-PHALA SUTTA

*(The Fruits of the Life of a Recluse)*

P. 1-12. Ajātasattu, Rāja of Māgadha and son of the Vedeha princess, moved with the beauty of a Festival full-moon night, asked his ministers to suggest a samana or brahman whom they might visit "to satisfy their minds". The names of the well-known teachers and expounders of doctrines were put forward — Pūraṇa Kasappa, Makkhali Gosāla, Ajita Kesa-kambala, Kaccāyana, Sāñjaya Belaṭṭhi, and Nigaṇṭha Nāta-putta — but the Rāja gave no response to the suggestions. Then Jīvaka, the Rāja's physician, proposed the Samaṇa Gotama who was staying in the Mango Grove with a large company of bhikkhus. Gotama, said the physician, was reported to be "An arahat, fully enlightened, perfect in knowledge and conduct, happy, wise as to the worlds, an incomparable guide to man's self-mastery, a teacher of devas and men, a Buddha, an Exalted One."

The Rāja, proceeding with his retinue to the Mango Grove, was so astonished to find complete calm and silence in the immediate vicinity of a place where, as he had understood, several hundreds of people had foregathered, that he suspected a plot. However, reassured by Jīvaka, he continued.

13. The Rāja Ajātasattu, son of the Vedeha princess, having bowed to the Exalted One, raised folded hands and bowed to the company of bhikkhus, sat down to one side and said:

"I should like to ask the Exalted One something, and if He permits, to explain the question."

"Ask, Mahārāja, whatever you wish."

14. "Craftsmen such as the following, mahouts, horsemen, fighting men of all branches of the service and of all ranks, slaves and the lower orders, hair-dressers, bath-attendants, sweepers, garland-makers, washermen, weavers, basket-makers, potters, accountants, stampers, each having become proficient in his particular line, are supported, here amongst the things as seen in the present existence and belonging to this life, by the fruit of his trade. With it these people make happy and comfortable themselves, their parents, wives and children, friends and fellow-workers. Making donations to samanas and brahmins they promote their own spiritual welfare, creating a resultant of happiness conducive to a future happy state. Is it possible, Sir, to declare of the life of a recluse, fruits occurring in the same way, evident amongst things as seen in the present existence and belonging to this life?"

15. Do you know, Mahārāja, if you have put this question to other samanas or brahmins?"

"Venerable Sir, I am aware that I have done so."

"If it is not wearisome to you, tell me what they replied."

"Nothing is wearisome to me, Sir, wherever the Exalted One is seated, or others like him."

"Speak, then, Mahārāja."

P. 16-33. The Mahārāja said he had visited Pūraṇa Kassapa, an exponent of the theory that there is no after-effect or resultant of action or karma. According to this, a person committing an evil act, or causing

someone else to do so, experiences no evil result. Similarly, no merit is acquired by the performance of a good act or by the causing of one to be performed. The Mahārāja did not consider this an answer to his question, but, not wishing to offend samanas and brahmans, said nothing and went away.

The Mahārāja went also to Makkhali Gosāla; he considered that there is no root or reason for the defilement or purity of beings. There is no action, effort, force, energy, or strength, as of the individual, the end of suffering coming only with the completion of rounds of rebirth. Makkhali was of the opinion that these were comparable to the paying-out of string from a ball; when all the string was unwound the process must cease. So one continued with one's rounds of rebirth until the allowance made by some fate or destiny was exhausted. The Mahārāja, feeling again that his question had not been answered, went away.

A visit to Ajita Kesa-Kambala had produced no better results, for this master considered that alms, sacrifice, karmic effects, this world and the other, parents, beings of spontaneous birth, did not exist. There were no samanas or brahmans who had reached the highest point, or who taught their wisdom to others. To the contrary, man was made of the four great elements which, on his death, returned to their native bulk, while his faculties went into space. As on the two previous occasions, the Mahārāja left without making any remark.

The fourth visit was made to Pakuda-Kaccāyana. He held that there existed only the four great elements, ease, suffering, and life. These were never created

or caused and were entirely unproductive. He made no attempt to answer the Mahārāja's question.

Next the Mahārāja said, he had visited the Nigaṇṭha of the Nāta clan who expounded the doctrine of the four-fold restraint. The central theme of this related to the use of water, the term taken in its literal and in a figurative sense. The Nigaṇṭha considered himself to be free of bonds when he has subjugated himself entirely to attaining to his aims.

Finally, the Mahārāja visited Sañjaya Belaṭṭhi. This master would give no pronouncement on the existence of any other world, on the spontaneous origin of beings, as to whether there were karmic effects, or as to what happened after death to a person who had attained to the truth. As in all the other cases, the Mahārāja left without remark.

He concluded the accounts of these visits with the following:

34. "And now, Sir, I ask the Exalted One: Is it possible to declare of the life of a recluse, fruits occurring in the same way as for craftsmen, evident amongst the things as seen in the present existence, and belonging to this life?"

"It is possible, Mahārāja; and on that account I will put to you a question in return. Answer at your leisure.

35. "What is your opinion in this case, Mahārāja? Suppose you have a servant, a slave, who rises before you do and goes to bed later than you do, who does willingly what is wanted, behaves well, speaks pleasantly, even watches your face to anticipate your wishes. He thinks: 'Surely the passing-on of merit from one existence to another is wonderful, the resul-

tant of merit marvellous ! Here is the Mahārāja of Māgadha, son of the Vedeha princess: he is a man, and I too am a man. He is endowed with the five leads of sensual pleasure, and the means of gratifying them like a deva, I imagine. I am his servant, rising earlier and retiring later than he does, doing willingly what is wanted, behaving well, speaking pleasantly, even watching his face to anticipate his wishes. May I be as he is and acquire merit ! Surely I should shave my head and beard, put on the yellow robe, leave my home and go out into the homeless life.' Suppose in time he does these things, lives as a Wanderer, his senses, speech and mind under control, satisfied with a minimum of food and clothing, and delighting in solitude. Suppose your people should tell you of all this; would you say: 'Let the man come back and be my servant as before'?"

36. "No, Sir. Rather we should greet him with honour, rise from our place and invite him to be seated. We should arrange for robes and a bowl, a sleeping-place and medical supplies, and give orders for proper protection for him."

"This, then, Mahārāja, is my first fruit of the life of a recluse, evident amongst things as seen in the present existence, and belonging to this life."

P. 37-39. The Mahārāja asked for another example. The Buddha quoted the case of a farmer who, cultivating his land, paid taxes which increased the royal revenue. As in the case of the servant, the farmer compared himself to the rāja, and at length gave up his possessions to lead the homeless life.

The Mahārāja asked for a fruit yet higher and sweeter than these. The Buddha replied:

40. "Suppose, Mahārāja, a Tathāgata arises in the world, an Arahāt, fully enlightened, perfect in knowledge and conduct, wise as to the worlds, an incomparable guide to man's self-mastery, happy, a teacher of devas and men, a Buddha, an Exalted One. Having thoroughly understood and realised in His own experience this world, the world of devas, of Māra, of Brahma, samanas and brahmans, mankind of all classes, He declares His knowledge. He preaches the Truth, lovely in its origin, lovely in its development, and lovely in its consummation. He makes known the religious life, its meaning and attributes, in its entirety and perfection.

41. "A householder, or a householder's son, or a man of ordinary family, hears the Teaching. He comes to feel confidence in the Tathāgata. Possessed of this confidence he reflects: 'The household life is cramping; it is a path choked with dust; to leave it is to come out into the open air. Settled in a house it is not easy to lead the Higher Life in its complete purity, polished like a conch-shell. Surely I should shave my head and beard, put on the yellow robe, and, leaving my home, go out into the homeless life.' In course of time he gives up his possessions and circle of kinsmen, small or large, shaves his head and beard, and, taking the yellow robe, goes out into the homeless life.

42. "So he lives the homeless life, keeping the Rules of the Order, having his senses under control. He is complete in observances regarding food and behaviour, seeing danger in rules, he disciplines himself in the precepts by means of good body-action and good word-action. He leads a pure life, is complete in

the Moralities, the doors of his senses are guarded, he is mindful and aware, and is possessed of content.

43. "How is the bhikkhu complete in the Moralities ? Here, Mahārāja, the bhikkhu, having abandoned the taking of life and continued to abstain therefrom, having once used stick and sword, feeling shame now shows kindness to all beings ; he lives their compassionate friend. To him this is a morality.

"Having abandoned the taking of that which is not given and continued to abstain therefrom, taking only what is given he waits for the gift. Committing no theft, he lives as one whose being is pure. To him this is a morality.

"Having abandoned the world and become a follower of the religious life, he lives away from the world and abstains from sexual intercourse. To him this is a morality.

44. "Having abandoned the speaking of falsehood and continued to abstain therefrom, he is a speaker of truth. Linked to truth he is reliable and trustworthy, never breaking his word to the world. To him this is a morality.

"Having abandoned slander and continued to abstain therefrom, having heard a thing in one place he does not declare it in another to cause dissension with the people here. Or, having heard a thing elsewhere, he does not repeat it here to cause dissension with the people there. Thus to the disunited he is a conciliator ; to the united he is one who strengthens the existing union. He takes delight in peace and his words make for peace. To him this is a morality.

"Having abandoned harsh speaking he continues to abstain therefrom. Whatever words are pure, com-



forting to the ear, kind, reaching to the heart, gentle, gracious to the people, such is the quality of his words. To him this is a morality.

“Having abandoned trivial conversation and continued to abstain therefrom, his words are timely, in accordance with the truth, and of things bearing advantage—of the Dhamma and Discipline of the Order. His speech is as a hidden treasure. It is in accordance with the occasion, cumulative and endowed with gain. To him this is a morality.”

P. 45-62. Other practices which the bhikkhu will have abandoned have been mentioned in *Brahmajāla Sutta* I.10-27 in connection with the average worldling's estimate of the Buddha. They included injury to plants, the eating of more than one meal each day, the wearing of personal adornments. In the present Sutta each abandonment is followed by the words: “To him this is a morality.” The Buddha continued:

63. “Then the bhikkhu, thus complete in the Moralities, perceives no fear from any direction, that is, with regard to restraint in morality. It is just as an established Ruler, having settled with his enemies, perceives no fear from any direction with regard to enemies. The bhikkhu, complete in this noble group of Moralities, experiences within himself an unmixed ease. Thus, Mahārāja, is the bhikkhu complete in the Moralities.

64. “How is the bhikkhu guarded in the doors of his senses? Having perceived a form with his eye, he is not led away by outward appearance or attributes. As long as he lived with his faculty of sight unrestrained, he experienced the resulting covetousness, grief and evil things. Entered on a path of

self-restraint, he protects his faculty of sight and controls it. So with his hearing, smelling, tasting, touching. So with things of the mind; having perceived them he is not misled by their first appearance or seeming nature. The bhikkhu, complete in this excellent restraint of his faculties, experiences within himself an unimpaired ease. Thus is he guarded in the door of his senses.

65. "How, Mahārāja, is the bhikkhu mindful and aware? The bhikkhu, in stepping forward or aside, does so with awareness of his action; in looking forward or looking backward he is aware of doing so. If he bends his arm or stretches it out he is aware that he does so; folding his robe or holding his bowl he is aware that he does so. Eating, drinking, masticating, swallowing, obeying the calls of nature, he is aware that he does so; walking, standing, sitting, sleeping, waking, speaking, keeping silence, he is aware that he does so. Thus is the bhikkhu mindful and aware.

66. "How is the bhikkhu contented? He is contented with his robe and the alms he collects in his bowl to protect and sustain his body. Just as a bird has its wings to bear it wherever it flies, so the bhikkhu takes his robe and bowl with him wherever he goes. Thus is he contented.

67. "Equipped with this noble code of morality, with this excellent restraint of his faculties, this mindfulness and awareness, this contentment, he chooses a solitary resting-place—a forest, the foot of a tree, a rock, cleft in the hillside, cave, charnel-house, the depths of a wood, an unsheltered place in the open air, a heap of straw. On returning there from his collec-

tion of alms, his meal finished, he sits cross-legged, his body erect, his gaze directed in front of him, remaining mindful.

68. "Having abandoned the covetousness of the world, he lives with heart free of this, cleansing his mind of covetousness. Having abandoned ill-will and anger he lives with mind free of these; compassionate to all living beings he cleanses his thought of anger and ill-will. Having abandoned sloth and torpor he lives free of them; his perception alight, mindful and aware, he cleanses his thought of sloth and torpor. Having abandoned agitation and worry he lives unconsumed by these; inwardly calm he cleanses his mind of agitation and worry. Having abandoned doubt he lives having passed beyond uncertainty; as one who is not questioning what things are good, he cleanses his mind of doubt.

69. "It is as if a man, having contracted a debt, should engage in work and be successful in it, then should discharge the debt and perhaps have a surplus with which to maintain a wife. It would seem to him: 'Formerly I contracted a debt, engaged in work which was successful; I was enabled to discharge the debt, and there was a surplus with which I could maintain a wife.' Because of this he would be joyful and happy.

71. "It is just as if a man were bound in prison and after some time should be freed, with safety, without cost, and with no loss whatever of his property. Because of this he would be joyful and happy.

72. "It is just as if a servant or slave, a man not his own master but dependent on others, and not able to go about as he liked, should, after a time, be freed

from his servitude, become his own master, and be able to go about as it suited him. Because of this he would be joyful and happy.

73. "It is just as if a wealthy owner of property should start out on a famine-stricken and dangerous desert way, and should, after a time, cross over that desert and reach safely and with peace the outskirts of a village. It would seem to him: 'Formerly I, a man of wealth and property, entered on a famine-stricken and dangerous desert way; now I have crossed over that desert in safety and have reached peace and freedom from danger.' Because of that he would be joyful and happy.

74. "In just the same way, the bhikkhu in whom the Five Hindrances are not destroyed sees in himself the states as of debt, sickness, imprisonment, slavery, and the desert path. Similarly, the bhikkhu in whom the Five Hindrances are destroyed sees in himself the states of freedom from debt, of health, of deliverance from prison, of freedom from slavery, and of being on safe ground.

75. "To the one who sees within himself the Five Hindrances destroyed is born gladness. Of this gladness is born joy; of joy of mind comes a calming of the body. With calm of the body he feels ease, and from ease his mind is concentrated. Separating himself from sensuous enjoyment, aloof from evil things, but continuing to apply and sustain his thoughts with regard to objects external and ideational, he attains to and remains in the joy and ease resulting from detachment which constitute the First Jhanic state. He pervades his body with the detachment, joy and ease, till no part of it remains unsuffused with these.

76. "It is just as if, Mahārāja, a skilled bath-attendant or his pupil, having strewn bath-powder in a bronze bowl, should sprinkle it all round with water and mix it so that the clusters of powder, taking up the water, are so pervaded with it that the whole flows like oil. So the bhikkhu pervades his body with the detachment, joy and ease, till no part of it remains unsuffused with them.

"This, Māhārāja, is a fruit of the life of a recluse belonging to this life, and more advanced and more excellent than the preceding fruits.

77. "Further, Mahārāja, the bhikkhu, from ceasing to apply and sustain his thought with regard to objects external and ideational, attains to that serenity of mind, that singleness of purpose, which are devoid of application to any object. He enters into and remains in the ease and joy produced by concentration and one-pointedness of mind which are of the Second Jhanic state. With these qualities he pervades his body till no part of it remains unsuffused with them.

78. "This, Mahārāja, is a fruit of the life of a recluse, belonging to this life and more advanced and more excellent than the preceding fruits.

*(This refrain is repeated frequently throughout the remainder of the Discourse.)*

79. "Further, Mahārāja, the bhikkhu continues indifferent towards joy and disgust, observing his mental states with equanimity, mindful and aware, experiencing by means of that group of mentality that ease of which the Noble Ones declare: 'The one who has equanimity and mindfulness lives at ease'. He enters into and remains in the Third Jhanic state.

81. "Further, Mahārāja, the bhikkhu, from the giving up of ease and dis-ease, from having set down any former happiness or unhappiness, without dis-ease, without ease, in equanimity, mindful and entirely pure, attains to and remains in the Fourth Jhanic state. He remains sitting, having pervaded his body with purity of heart till no part of it remains unsuffused therewith.

83. "With mind thus composed, cleansed, free from defilements, pliant and fit for work, remaining unperturbed, he directs and bends it to the purpose of perfect insight. In this way he comes to know: This is my body, possessing material qualities, formed of the four elements, produced by father and mother, an accumulation of rice and fluid, a thing by its nature impermanent, fragile, perishable, and subject to total destruction; and this is my consciousness, bound up with and dependent on it.

84. "It is just as if, Mahārāja, through a precious stone, a lapis lazuli, with eight bright facets, well-polished, pure, very clear and unblemished throughout, there was strung a thread, blue, yellow, red, white or cream. A man holding it in his hands would see with his eyes that this was so. Thus, Mahārāja, is the bhikkhu with mind composed and free from defilements, directing it to the purpose of perfect insight. So he comes to know the impermanence of his body and its relationship with his consciousness.

85. "With mind thus composed, cleansed, free from defilements, pliant and fit for work, remaining unperturbed, he directs and bends it to the purpose of producing a mind-made body. From this body he produces other bodies, having material qualities, mind-

made, complete with all constituent parts and qualities and not defective in any faculty.

87. "With mind thus composed, cleansed, free from defilements, pliant and fit for work, remaining unperturbed, he directs and bends it to the various psychic powers. He experiences many kinds. From one form he becomes many, and from many becomes one again. He becomes visible or invisible, passes through walls and rocks without touching them as if they were space. He dives into and emerges from the earth as if it were water, and walks on water without disturbing the surface as if it were land. Sitting cross-legged he moves in the sky like a bird. The sun and moon in all their majesty he touches and strokes with his hand, continuing with his body up to the realm of Brahma.

88. "It is just as if, Mahārāja, a skilled potter or his apprentice, with well-prepared clay, desiring to make some sort of bowl or dish, would produce it; or as an expert ivory-worker or goldsmith with well-prepared material would produce with it whatever shape he wished.

"Just so, Mahārāja, is the bhikkhu with mind composed and free from defilements, directing it to the purpose of achieving psychic powers.

89. "With mind thus composed, cleansed, free from defilements, pliant and fit for work, remaining unperturbed, he directs and bends it to the Faculty of Celestial Hearing. With the purity of Celestial Hearing, beyond that of human capacity, he hears sounds both celestial and human, far and near.

91. "With mind thus composed, cleansed, free from defilements, pliant and fit for work, remaining un-

perturbed, he directs and bends it to the knowledge of the understanding of mind. Having understood his own mind he comes to know the minds of other beings, other men. The thought possessed of anger he knows to be angry. The thought free of anger he knows to be so. The thought possessed or free of hatred, possessed or free of delusion, upset or disturbed, mature or undeveloped, high or mean, composed or disturbed, free or enslaved, he knows to be accordingly.

93. "With mind thus composed, cleansed, free from defilements, pliant and fit for work, remaining unperturbed, he directs and bends it to the knowledge of recollection of his former dwelling-places. He calls to mind one birth, two births, three — a hundred — a thousand — a hundred thousand births — in ascending and descending aeons. He recollects:

In such-and-such a place my name, ancestry, appearance, food, happy and sorrowful experiences, were thus and thus, coming to an end at such-and-such an age. Then my consciousness died down, arising again in such-and-such a place. There my name, ancestry, appearance, food, happy and sorrowful experiences, were thus and thus, coming to an end at such-and-such an age; my consciousness died down and arose again here.' In such fashion he calls to mind, point by point, the activities and circumstances of the existences in which he was previously engaged.

94. "It is just as if a man should go from his own village to another village, and from that one to yet another village, returning afterwards to his own. It would seem to him: 'I went from my own village to such-and-such a village; there I stood thus, sat thus,



spoke thus, kept silence thus. From there I came to such-and-such a village and there stood, sat, spoke, kept silence, in this or that fashion; and from there I came back to my own village.' Just so the bhikkhu calls to mind, point by point, the activities and circumstances of the existences in which he was previously engaged.

This, Mahārāja, is a fruit of the life of a recluse, belonging to this life and more advanced and excellent than the former fruits.

95. "With mind thus composed, cleansed, free from defilements, pliant and fit for work, remaining unperturbed, the bhikkhu directs and bends it to the knowledge of the consciousness disconnecting the present life and that of rebirth. With the purity of the Celestial Eye, beyond the normal capacity of man, he sees beings passing from one state of existence to another, being reborn humble or exalted, beautiful or ugly, happy or miserable, as results of their past actions. He knows: 'These beings, in consequence of bad action of body, of speech or of mind, of finding fault with noble persons, of holding wrong views, bear the results of wrong views. On the dissolution of the body at death they come to another existence in a place of woe. But on the other hand, as a result of good body-action, good speech-action, and good mind-action, not finding fault with noble people, holding right views, beings bear the results of right views. On the dissolution of the body at death they come into existence in a happy, heavenly world.' Thus with the purity of the Celestial Eye, beyond the normal capacity of man, he sees beings passing away and arising

up again, and knows them to be doing so according to their past actions.

96. "It is just as a man, standing on the terrace of a house at a big cross-roads, would see, with his human eye-sight, people going in or coming out of the houses, walking along the streets, or sitting down in the square in the middle. Just so, with the Celestial Eye are seen people arising in states of misery or happiness according to their past actions.

"This, Mahārāja, is a fruit of the life of a recluse, belonging to this life, and more advanced and excellent than the former fruits.

97. "With mind thus composed, cleansed, free from defilements, pliant and fit for work, remaining unperturbed, he directs and bends it to the knowledge of the destruction of the āsavas. He comes to know what, in absolute truth, Suffering is, what in absolute truth are the Origin of Suffering, the Cessation of Suffering, and the Way to the Cessation of Suffering. He comes to know what, in absolute truth, are the āsavas, their origin, their cessation, and the way to their cessation. From knowing and seeing thus, his mind is freed from the āsava of sense-desires, from the āsava of love of the process of life, from the āsava of lack of the Higher Knowledge; he knows: 'I am free'. He knows: 'Exhausted is birth; the religious life is fulfilled to perfection; that which should be done has been done; there will be no more of the present state.'

98. "It is just as if, Mahārāja, in a pool fed by a hidden spring, the water clear, very bright and quite still, a man standing on the edge should see with his human eyesight shells, oysters, gravel, pebbles, shoals of fish moving and at rest. So does the vision become

clear when there are known in absolute truth what are Suffering, the Origin of Suffering, the Cessation of Suffering, and the Way to the Cessation of Suffering, and the truth concerning the āsavas, their origin, cessation, and the way to their cessation. One knows: 'I am free'. One knows: 'Exhausted is birth; the religious life is fulfilled to perfection; that which should be done has been done; there will be no more of the present state.'

"This, Mahārāja, is a fruit of the life of a recluse, belonging to this life, more advanced and more excellent than the former fruits; and of the fruits of the life of a recluse, belonging to this life, there is no other fruit more advanced or more excellent than this fruit."

99. The Exalted One having spoken thus, the Rāja of Māgadha, son of the Vedeha princess, said to him: "Excellent, Sir! Excellent! It is as if that which had been covered over should be revealed; or that which had gone astray should be put right, or that an oil-lamp should be brought into darkness so that he who has eyes may see material forms. Even so has the Exalted One made known, by many figures of speech, the Doctrine of Truth. And now, Sir, I go for my Refuge to the Exalted One, to His Dhamma and to His Saṅgha of bhikkhus. May the Exalted One receive me as having taken that Refuge from this day onwards and as long as life shall last. Sin overcame me, Sir. Foolish, misled and evil, I gained supremacy by taking the life of my father, a righteous ruler. May the Exalted One accept this declaration of my sin that I may restrain myself in future".

100. Surely, Mahārāja, sin overcame you. But since you have recognized that you were overcome by sin, thus being made to act against Truth and Morality, we accept your acknowledgement. For according to the Discipline of the Noble Ones he who recognises himself as having been overcome by sin, and so to have acted against Truth and Morality, attains to restraint in future."

P. 101-102. The Mahārāja having taken his leave, the Buddha remarked that, but for the murder of his father, the Eye of Truth would have arisen in him, even during the visit just concluded.

The company of bhikkhus rejoiced at the Buddha's Discourse.

### III. AMBAṬṬHA SUTTA

1. Thus have I heard. Once when the Exalted One was touring Kosala with a large company of about five hundred bhikkhus, He came to a Brahman village called Icchānaṅkala. There He stayed in a grove in the Icchānaṅkala wood. At that time the Brahman Pokkharasādi had settled on a property in Ukkatṭha; it was rich in grass, timber and corn, and had been donated by the Rāja Pasenadi of Kosala as a religious gift.

2. The Brahman Pokkharasādi heard the news of the arrival of Gotama and His bhikkhus and also the reputation of merit concerning Him: "He is an Exalted One, an Arahāt, fully enlightened, perfect in knowledge and conduct, wise as to the worlds, an incomparable guide to man's self-mastery, happy, a teacher of devas and men, a Buddha, an Exalted One. Having thoroughly understood and realised in His own experience this world, the worlds of devas, of Māra, of Brahma, samanas and brahmans, mankind of all classes, He declares His knowledge. He preaches the Truth, lovely in its origin, lovely in its development, and lovely in its consummation. He makes known the religious life, its meaning and attributes, in its entirety and perfection". To see such an arahāt is a good thing.

3. Now Ambaṭṭha was a young student of the Brahman Pokkharasādi's, a scholar, knowing the mantras by heart, well-versed in the three Vedas, understanding the purport of the ritual together with

the distinction of letters, the tradition of the Five Conscious Activities, the explanation of phrases, the range of the worlds, and the thirty-two marks of a great man, all these to the extent that it was permissible to say regarding his own teacher's scriptural knowledge: That which I know, you know; that which you know, I know.

4. So the Brahman Pokkharasādi called Ambaṭṭha and said to him: "Son ! The Samaṇa Gotama, son of the Sākya, a wandering mendicant, has arrived at Icchānaṅkala; He is staying in the grove in the wood there." Detailing the reputation of the Samaṇa to Ambaṭṭha he concluded: "Go, then, son Ambaṭṭha, to the Samaṇa Gotama and find out if the fame which has accrued to Him can be substantiated. In that way we shall come to know Him."

5. "But how, Sir, shall I find that out ?"

"Son, there have come down to us in our mantras the thirty-two marks of a great man, the possessor of which will fulfil one of two destinies. If he settles in the household life he will become a righteous ruler of the universe, a ruler in truth, victorious in the four directions, one who obtains security and welfare for his people, and is endowed with the Seven Gems. These Seven Gems are as follows: the Wheel, the Elephant, the Horse, the Gem, the Woman, the Householder, and the Adviser. He has more than a thousand sons, heroes of mighty build, crushing a hostile army. By means of the truth, without stick or sword, he conquers and settles all the earth up to the limits of the sea. But if he leaves the household life, going out into the homeless life as a wanderer, he becomes an arahat, a perfectly Enlightened One, drawing

aside the veil that covers the universe. Son Ambaṭṭha, I have given you the mantras; you have received them."

6. "Thus it is, Sir," assented the young Ambaṭṭha. Rising from his seat, bowing to the Brahman Pokkharasādi, and walking round him keeping his right side towards him, Ambaṭṭha mounted a chariot drawn by mares and started, with a company of young men, for the grove in the Icchānaṅkala Wood. Having driven as far as the ground permitted, he descended and entered the park on foot.

7. Just then many bhikkhus were walking up and down in the open air. Ambaṭṭha approached and asked them: "Where is the Venerable Gotama staying? We have come here to call on Him."

8. The bhikkhus consulted among themselves, saying: "This young man, Ambaṭṭha, is of a distinguished family and is a pupil of the well-known Brahman Pokkharasādi. The Exalted One would not find it irksome to have a friendly talk with a man of such family."

To Ambaṭṭha they said: "There is the house, with the door shut. Go up gently to the verandah, cough a little, and knock on the latch. The Exalted One will open the door."

9. Ambaṭṭha did as requested, the Exalted One opened the door, and Ambaṭṭha entered. The other young Brahmans went in also, and, having paid the customary respectful greetings, sat down to one side. But Ambaṭṭha, walking up and down, though the Exalted One was seated, gave vague greetings, then stood and gave more vague greetings.

10. The Exalted One said to him: "Is this, Ambaṭṭha, how you would hold a conversation with senior Brahmans, teachers' teachers, walking and standing and giving vague greetings as you are now doing while I am seated?"

"No, Gotama. For a Brahman conversing with a Brahman it is correct to walk with him if he is walking, to stand if he is standing, to sit if he sits, and to lie down if he lies down. But with shaven-headed recluses and people of the lower orders, a friendly conversation is just as with Gotama."

11. "For what purpose did you come here, Ambaṭṭha? You should keep well in mind the reason why you came. You are lacking, young man! And your imperfection is due to your pride of perfection."

12. Ambaṭṭha, angry that the Exalted One had said he was lacking, and thinking that the Exalted One would bear ill-feeling towards him, said contemptuously: "The Sākyas, Gotama, are of rough birth, uncouth, quick to take offence, wild. They are of the lower orders. They neither treat the Brahmans with respect, nor think highly of them, nor make religious offerings to them, nor pay them any reverence. That is highly improper and out of place." Thus did Ambaṭṭha for the first time charge the Sākyas with being of inferior rank.

13. "But what have the Sākyas done to upset you, Ambaṭṭha?"

"I went to Kapilavatthu to the Sākyas' Council Hall on some affair of the teacher Brahman Pokkharasādi. There were many Sākyas and Sākyas' sons in the Hall, seated in grand seats, nudging each other with their fingers, laughing together and joking. I think they



were laughing at me. Not one of them even asked me to sit down. It is most improper that the Sākyas do not show respect for Brahmans." This was the second time Ambaṭṭha charged the Sākyas with being of inferior rank.

14. "But Ambaṭṭha, even a little bird like a quail can do as she pleases in her own nest. The Sākyas were in Kapilavatthu, their own place. It is not worth while being angry about a little thing like that."

15. "There are four classes of people, Gotama, the Khattiyas, Brahmans, men of the lower orders, and sweepers. Of these three, the Khattiyas, the lower orders and the sweepers are only as servants to the Brahmans. It is highly improper that the Sākyas do not show respect to the Brahmans." This was the third time that Ambaṭṭha charged the Sākyas with being of inferior rank.

P. 16-27. As the Buddha felt that Ambaṭṭha was obsessed with the idea of disparaging the Sākyas, He asked what family he belonged to. Ambaṭṭha replying that he was a Kaṇhāyana, the Buddha pointed out that he was therefore a descendant of a slave-girl of the Sākyas. Ambaṭṭha's followers here protested that Ambaṭṭha was well-born and a scholar, to which statements the Buddha agreed, adding that in that case he was able to conduct his case himself. Ambaṭṭha being obliged to own that the Buddha was right concerning his ancestry, his followers were inclined to turn against him. However, the Buddha drew attention to the attainments of Kaṇha, the founder of the family and husband of the slave-girl, who was a "mighty seer". The Buddha then cited the cases of intermarriage between the Khattiyas and

the Brahmans; the son of such a marriage would be received and treated with respect by the Brahmans but not by the Khattiyas. Again, if a Brahman or Khattiya were outlawed by his own community, the Brahmans would still receive and treat with respect an outlawed Khattiya, but the Khattiyas would not receive an outlawed Brahman. Therefore, argued the Buddha, the Khattiyas were the superiors of the Brahmans. He concluded:

28. "However, this verse was spoken by the Brahma-deva Sanam-kumāra:

*'The Khattiya clan is foremost for the man relying on ancestry;*

*But he who is perfect in Knowledge and Conduct Is foremost among devas and men.'*

"This verse was well sung by Sanam-kumāra and not ill sung; it was well delivered and not ill delivered; it was well composed and not ill composed, and I approve of it. I too say, Ambaṭṭha, that the Khattiya clan is foremost for the man relying on ancestry, but that he who is perfect in Knowledge and Conduct is foremost among devas and men."

## CHAPTER II

1. "But what, Gotama, is this Conduct? What is this Knowledge?"

"In the attainment of Knowledge and Conduct there is no talk of pride of birth or family; there is no 'You are as worthy as I' or 'You are not as worthy as I'. Wherever there is betrothal or marriage or giving in marriage there is this talk of birth, family, pride:

'You are as worthy as I', 'You are not as worthy as I'. Whoever, Ambaṭṭha, is in bondage to this talk, or to betrothal, marriage or giving in marriage, is far from attaining to Knowledge and Wisdom. But when this bondage is destroyed, then is the realisation and experiencing for oneself of unsurpassable Knowledge and Conduct possible."

2. "But what is this Knowledge? What is this Conduct, Gotama?"

"Suppose, Ambaṭṭha, a Tathāgata arises in the world, an arahat, fully enlightened, perfect in knowledge and conduct, wise as to the worlds, an incomparable guide to man's self-mastery, happy, a teacher of devas and men, a Buddha, an Exalted One."

P. 2. The Pali text states here: "This should be expanded according to the Sāmañña-Phala". There follow, therefore, paragraphs 40-98 of the Sāmañña-Phala Sutta, but the refrain "This, Mahārāja, is a fruit of the life of the recluse, belonging to this life, and more advanced and excellent than the preceding fruits", occurring frequently in the Sāmañña-Phala, is now changed. After the Moralities we have instead: "Thus, Ambaṭṭha, is the bhikkhu complete in the Moralities." From paragraph 63-82 the refrain is: "This, Ambaṭṭha, is that Conduct." From paragraph 83 onwards, the refrain is: "This, Ambaṭṭha, is that Knowledge." The address concludes: "Such a bhikkhu is said to be perfect in Knowledge and perfect in Conduct, perfect in both Knowledge and Conduct. There is no attainment in Knowledge and Conduct higher or more excellent than this."

3. "In this unsurpassed perfection of Knowledge and Conduct there are four causes of falling away.

Some samana or brahman, not having attained to this supreme Knowledge and Conduct, plunges into the depths of the forest, taking with him his shoulder-basket and saying to himself: 'I will be one of those who eats only fruit that has fallen to the ground'. Then, surely, he succeeds in becoming only as the servant of one who attains to perfection in Knowledge and Conduct.

"Again, Ambaṭṭha, some samana or brahman, not having attained to this perfection in Knowledge and Conduct, or to living only on fallen fruits, goes into the forest taking his spade and basket and declaring: 'I will be one of those who live only on yam roots'. Then surely he succeeds in becoming only as the servant of one who attains to perfection in Knowledge and Conduct.

"Again, Ambaṭṭha, some samana or brahman, not having attained to this perfection, having failed to live only on fallen fruit, having failed to live on yam roots, builds himself a fire-shrine in the neighbourhood of a village or market-town, and sits there tending the fire. Surely he succeeds in becoming only as the servant of one who attains to perfection in Knowledge and Conduct.

"Again, Ambaṭṭha, some samana or brahman, not having attained to this perfection, and having failed to live only on fallen fruit or on yam roots, or to tend the fire, makes himself a dwelling with four doors at a cross roads where four roads meet. He says to himself, sitting there: 'He who may come from any of the four directions, either a samana or brahman, that one will I reverence with all my ability and power'. Surely he succeeds in becoming only

as the servant of one who attains to perfection in Knowledge and Conduct."

P. 4. The Buddha then asked Ambaṭṭha if he, with his teacher's other pupils, had been instructed in the supreme perfection of Knowledge and Conduct. Failing that, had he gone into the forest to live only on fallen fruits? Failing that, had he gone into the forest to live only on yam roots? Failing that, had he become one who tended the fire shrine? Lived at the cross-roads revering passing samanas and brahmins?

Ambaṭṭha replied that he had done none of these things.

P. 5. "Yet", said the Buddha, "Pokkharasādi Brahman talks of 'shaven-headed recluses belonging to the lower orders.' See how he has failed you Ambaṭṭha!"

6. "The Brahman Pokkharasādi lives on a gift from the Rāja Pasenadi of Kosala. But he is not allowed to see the Rāja face-to-face. Whenever a consultation takes place it is through a curtain. Why should the Rāja not allow to speak face-to-face with him a man on whom he has bestowed a righteous and pure living? You see, Ambaṭṭha, the extent to which the Brahman Pokkharasādi has failed you.

7. "What is your opinion of this, Ambaṭṭha? Suppose the Raja Pasenadi of Kosala, seated on the neck of an elephant, or on horseback, or standing on his chariot rug, should be in consultation with a prince, or other distinguished person, and leaving the spot he should stand to one side and there should come a workman or labourer. He stands there and discusses the matter: 'Thus said the Rāja.' Even

though he speaks as the Rāja did, would he on that account be the Rāja or the Rāja's equal?"

"No, Gotama."

8. "It is just so with you, Ambaṭṭha. Those brahman seers of old times (Rishis), composers of the mantras, handers-on of the tradition, whose collection of ancient mantra-sentences and songs the present-day brahmans sing and repeat, saying over again these words, such as Aṭṭaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgirasa, Bhāradvaja, Vāseṭṭha, Kassapa, Bhaga — to say: 'Together with my teacher I learn by heart the mantras', and on that account to say you will become a Rishi or are entered on the path of Rishis — there are no grounds for that."

P. 9-13. The Buddha asked, further, whether the ancient Brahmins, whose songs and sayings the present-day Brahmins repeated, were addicted to adornments and fine and luxurious living as were Ambaṭṭha and his teacher. Ambaṭṭha confirming that the ancient Brahmins did not so live, the Buddha declared that neither Ambaṭṭha nor the Brahmin Pokkharasādi was a ṛishi. However, He offered to answer any questions Ambaṭṭha liked to put to Him, and together they left the house. Ambaṭṭha returned to Ukkaṭṭha where Pokkharasādi was waiting for him in his park.

14. "Well, and did son Ambaṭṭha see the Exalted Gotama?"

"Yes, we saw the Exalted Gotama."

"Did you verify that His reputation was well-founded, or that it was not? Is He like that, or not?"

"Truly the Exalted Gotama is as is said and not

otherwise. He possesses the thirty-two marks of a great man, all of them, not just some."

"Did you have any friendly conversation with the Samana Gotama?"

"I did."

"How did it go?"

Ambattha related to Pokkharasādi Brahman the whole conversation with the Exalted One.

15. "Really! So this is our Wise Man! This is our Very Learned One! This is our Vedic Scholar! They do say that a messenger like this, at the dissolution of the body after death, arises in a miserable state of suffering in hell! By your uttering one insult after another to the Exalted Gotama you brought up one charge after another against us. Oh, our Wise Man! Oh, our Learned One! Oh, our Vedic Scholar!"

Angry and disillusioned Pokkharasādi Brahman struck out with his foot and rolled Ambattha over and over. He wanted to go immediately to see the Exalted One.

16. But the Brahmans said to him: "It is much too late to call on the Samana Gotama to-day. The Venerable Pokkharasādi should go to-morrow."

Pokkharasādi therefore prepared in his own house food, both soft and hard, and, having had it carried in vehicles by torchlight to Ukkattha, went on himself to the grove in the Icchānaṅkala wood. Having gone as far as the ground permitted, he descended and went on foot to approach the Exalted One. Exchanging with him the customary courteous greetings, Pokkharasādi sat down to one side and said:

17. "I think, Gotama, the young man, my pupil Ambaṭṭha, has been here."

"He has, Brahman."

"And did the Gotama have any friendly conversation with him?"

"I did, Brahman."

"What might it have been about, Gotama?"

The Exalted One related in entirety his conversation with Ambaṭṭha. Pokkharasādi Brahman said:

"Gotama, the youth Ambaṭṭha is foolish. Let the Exalted Gotama be tolerant with him."

"Let the young Ambaṭṭha be easy in his mind about it, Brahman."

P. 19. Pokkharasādi then invited the Exalted One to the meal on the present day, together with the company of bhikkhus. The Buddha signified His acceptance by keeping silence.

20. Then Pokkharasādi, having seen that the Exalted One had accepted, informed Him in due course: "It is time, Gotama. The meal is ready." The Exalted One, having dressed Himself in the forenoon, put on His yellow robe, took His alms-bowl, and with the company of bhikkhus set out for Pokkharasādi's meal. Arrived there He sat in the place made ready for Him. Pokkharasādi himself served Him with the excellently prepared food; the young Brahmans served the company of bhikkhus. The Exalted One having eaten and having removed His hands from the bowl, Pokkharasādi took a low seat and sat down to one side.

21. Then to the Brahman Pokkharasādi the Exalted One delivered a sermon with the points graded as follows: concerning alms, morality, the place of happi-



ness, making known the disadvantages, degradations and defilements of the desires belonging to this world, and the profits in renouncing the world. When the Exalted One discerned the mind of the Brahman Pokkharasādi to be able, tender, free from obstructions to progress, joyful and devoted, He declared the teaching to which the Buddhas by Their own actions have won: Suffering, the Origin of Suffering, the Cessation of Suffering, and the Way to the Cessation of Suffering. Just as a clean cloth from which the stains have been completely removed takes a dye, even so in the Brahman, as he sat there, arose the shining, stainless eye of wisdom; he saw: "Whatever things have an uprising, these also must have a passing-away."

22. Then the Brahman Pokkharasādi realised the final Truth, reached, mastered and penetrated into it, passed beyond doubt and perplexity, and, obtaining confidence, relied on no other person for the teaching of the Exalted One. He exclaimed:

"Excellent, Gotama ! Excellent ! It is as if that which had been reversed should be set erect, or that which had been covered should be revealed, or that which had gone astray should be put right, or that an oil-lamp should be brought into darkness so that he who has eyes may see material forms. Even so has Gotama made known, by many figures of speech, the Doctrine of Truth. And now, Gotama, I together with my sons, my wife, my company and my friends, go for my Refuge to the Exalted Gotama, to His Dhamma and His Saṅgha of Bhikkhus. May the Exalted Gotama receive me from today, and for as long as life lasts, as having taken that Refuge. Just

as the Exalted Gotama goes to Ukkatṭha seeing other families of lay-followers, let Him visit also the Pokkharasādi family. Those young Brahmans, men and women, who shall pay reverence to the Exalted Gotama, rise from their places, offer Him a seat or water, whose hearts shall rejoice in Him, theirs shall be benefit and happiness for a long time."

"You have said well, Brahman."

## IV. SONADAṆḌA SUTTA

1. Thus have I heard.

Once the Exalted One was touring the Aṅga country with a large company of five hundred bhikkhus and, arriving at Campā, stayed on the shore of the Gaggarā Lake. At that time Soṇadaṇḍa Brahman had settled on a property in Campā. It was rich in grass, timber and corn, and had been donated by the Rāja Seniya Bimbasāra as a religious gift.

2. The Brahmans and householders of Campā had heard: "The Samāṇa Gotama is a son of the Sākya, of the Sākya clan, one who went out into the homeless life. He has been touring the Aṅga country with a large following of five hundred bhikkhus, has reached Campā, and is staying on the lakeside at Gaggarā. Moreover, this reputation of merit is in circulation concerning him: 'He is an Exalted One, an Arahāt, fully enlightened, perfect in knowledge and conduct, wise as to the worlds, an incomparable guide to man's self-mastery, happy, a teacher of devas and men, a Buddha, an Exalted One. Having thoroughly understood and realised in His own experience this world, the worlds of devas, of Māra, of Brahma, samanas and brahmans, mankind of all classes, He declares His knowledge. He preaches the Truth, lovely in its origin, lovely in its development, and lovely in its consummation. He makes known the religious life, its meaning and attributes, in its entirety and perfection.'" To see such an Arahāt is a good thing.

So the brahmins and householders of Campā set out in large companies and accordingly arrived at the lake-side of Gaggarā.

P. 3-11. Many people passed Soṇadaṇḍa's home, and he, taking his mid-day rest in the upper part of the house, heard the noise. He called to his door-keeper to ask what was happening. The door-keeper told him, describing the details of the Samaṇa Gotama's reputation as just stated, whereupon Soṇadaṇḍa said: "Ask the people to be so good as to wait. Say that Soṇadaṇḍa Brahman will go himself to see the Samaṇa Gotama."

But there were many Brahman visitors in Campā at the time, people who had come to the town on business of one kind or another, and these heard of Soṇadaṇḍa's intent. They objected that, if Soṇadaṇḍa went to call on the Samaṇa Gotama, his own reputation would suffer and that of the Samaṇa correspondingly increase. They considered that it was more fitting for the Samaṇa Gotama to call on Soṇadaṇḍa than for Soṇadaṇḍa to call on the Samana. They pointed out Soṇadaṇḍa's qualifications as a Brahman, that he was of pure descent for seven generations, was rich and possessed of much property, was a religious teacher who knew the mantras by heart, was well-versed in the Vedas, understood the purpose of the ritual together with the distinction of letters, the tradition of the five Conscious Activities, the range of the worlds, and the signs of a great man. Further, he was handsome and pleasing in appearance, with great beauty of complexion, of high morality, with excellent address and speaking voice, was the teacher of the teachers of many, was of venerable age, honour-

ed by the Rāja and many important persons, and was the occupant of his present domain.

Soṇadaṇḍa replied that the Samaṇa Gotama was also of pure descent for seven generations. He had gone out to the religious life when a young man, had given up His wealth, was handsome and with excellent voice, of high morality, a teacher of teachers. Moreover, said Soṇadaṇḍa, "the Samaṇa Gotama has overcome passion and is steadfast; He holds the teaching of karma and the resultants of karma, and puts righteousness before birth as a Brahman; He gained His reputation, not by all kinds of special insignificant matters, as some have done, but by incomparable special wisdom. Yet again, the rulers of Māgadha and Kosala, and the Brahman Poṅkharasādi, revere and place confidence in Him. Finally, all samaṇas and brahmins who come within our borders are our guests, and we should honour them. Therefore, even for these excellent qualities and deeds—and there are, no doubt, many more—we should go and call on the Samaṇa Gotama."

Soṇadaṇḍa and the others set out for the lake.

On the way there, Soṇadaṇḍa became anxious concerning the meeting. He imagined the Samaṇa Gotama leaving him to put the questions in the debate and his doing so indifferently. Then the Samaṇa Gotama would say: "It is not thus that the Brahman should have put the question; it should be stated so." Alternatively the Samaṇa Gotama might put the questions and Soṇadaṇḍa would have to provide the answers. He might not reply adequately. Then people would say he was foolish, without learning, that he could neither put nor answer questions

fittingly. Then his following would disapprove, his reputation would suffer, and he would lose his property. He thought: "From the acquiring of reputation we acquire our property." At last his disquiet became so intense that it occurred to him to turn round and go home again, but that, he realised, would precipitate the disaster. He pressed on.

Arrived at the lake, he exchanged the customary greetings and compliments with the Buddha and sat down to one side. Of the brahmans and householders of Campā, some bowed to the Buddha, some exchanged greetings with him, some announced their names and families, and some remained silent. At length they were all seated.

Soṇadaṇḍa was still disturbed. The same gloomy possibilities revolved in his thought. Then it occurred to him: "If only the Samaṇa Gotama would ask me about my own Vedic teaching! Surely then I should be able to win His approval with my explanations!"

The Buddha perceived the Brahman's anxiety and decided to ask him about his Vedic teaching. He said:

"What, O Brahman, are the qualifications which Brahmans declare of Brahmans so that in saying: 'I am a Brahman' the speaker should be speaking truthfully and not involving himself in falsehood?"

Soṇadaṇḍa, considerably relieved, rose from his seat, surveyed the company, and replied:

13. "There are five qualifications, Gotama, which the Brahmans declare must be possessed by a Brahman if he is to say truthfully 'I am a Brahman' without becoming involved in falsehood. What are the five? The man must be well-born on both

mother's and father's side, of pure descent through seven generations, with no slur or reproach concerning his parentage. He is a scholar, knowing the mantras by heart, well-versed in the three Vedas, understanding the purport of the rites and ceremonies together with the distinction of letters, the tradition of the five Conscious Activities, the explanation of phrases, the range of the worlds, and the marks of a great man. He is handsome, pleasing to look at, with beauty of complexion, having the imposing presence of a Brahman and fitting to a speaker. He is of high morality, established in the practice of morality. He is wise and a sage, possessing wisdom, the first or the second to hand out the sacrificial ladle. In these, Gotama, lie the five qualifications which the Brahmins declare of Brahmins, so that in saying 'I am a Brahman' the speaker should be speaking truthfully and not involving himself in falsehood."

14. "But of these, Brahman, from these five, is it possible to set aside one so that of a person endowed with the four qualifications Brahmins would declare him a Brahman, one who, if he said 'I am a Brahman', would be speaking truthfully and not involving himself in falsehood?"

"Yes, that is possible, Gotama. Of these five qualifications we could set aside complexion. For what does complexion matter? In so far as the brahman is well-born on both mother's and father's side, and is of pure descent for seven generations, without slur or reproach concerning his parentage, because he is a scholar knowing the mantras by heart, is well-versed in the three Vedas, understanding the purport of the rites and ceremonies together with the distinc-

tion of letters, the tradition of the five Conscious Activities, the explanation of phrases, the range of the worlds and the marks of a great man, then with these four qualifications, Venerable Gotama, Brahmins would declare that a man might say 'I am a Brahman' in complete truth.

15. "But of these four qualifications, Brahman, is it possible to set aside one so that, of a person endowed with the remaining three, Brahmins would declare he might say 'I am a Brahman' in complete truth?"

"Yes, that could be done, Gotama. Of the four one could set aside the mantras. What do mantras matter? In so far as the Brahman is well-born on both sides, and so on, is well-versed in the Vedas, is of high morality and wisdom, the first or the second to hand out the ladle, endowed with these the Brahmins would surely declare that a man might say 'I am a Brahman' in complete truth.

16. "Of these three qualifications, Brahman, is it possible to set aside one so that, of a person endowed with the remaining two, Brahmins would declare him a Brahman, one who could truthfully say of himself 'I am a Brahman'?"

"Yes, Gotama, that could be done. Of these three characteristics we could set aside birth. For what does birth matter? In so far as the Brahman is of high morality and wisdom, the first or second to hand out the ladle, endowed with these the Brahmins would surely declare him a Brahman, one who could truthfully say of himself 'I am a Brahman'."

17. At these words the other Brahmins objected "Do not speak like that, Sôṇadaṇḍa Brahman! Do not speak like that! Sôṇadaṇḍa Brahman is dis-



paraging our complexion, our mantras, our birth. Surely he is going over to the doctrine of the Samāṇa Gotama."

18. Then the Exalted One said to the Brahmins: "If you feel that the Brahman Sonaṇḍa is not sufficiently learned, that his conversation is not clever or intelligent, that he is foolish and inadequate to converse with the Samāṇa Gotama, let him leave it alone and you come into discussion with me. But if you are of the opinion that he is very learned, that his conversation is clever and intelligent, that he is adequate to exchange talk with the Samāṇa Gotama, then you keep quiet and let Sonaṇḍa Brahman converse with me."

19. Sonaṇḍa broke in: "Let the Venerable Gotama leave it alone! Let the Venerable Gotama be silent! I myself will reply to them about these things."

To the Brahmins Sonaṇḍa said: "Do not speak thus, Sirs; do not speak thus. I am not disparaging complexion, or the mantras, or birth. And I am certainly not going over to the doctrine of Samāṇa Gotama. I do not belittle complexion or the mantras or birth."

20. Amongst the company was seated Aṅgaka, the son of Sonaṇḍa Brahman's sister. Sonaṇḍa asked the Brahmins:

"Do you see Aṅgaka?"

"Surely, friend."

"Aṅgaka is a young man, handsome, pleasing to look at, with beauty of complexion, having the imposing presence of a Brahman and fitting to a speaker. In this assembly there is only Samāṇa Gotama of the

same fairness of complexion. Moreover Aṅgaka is a scholar, knowing the mantras by heart; he is well-versed in the three Vedas, understanding the purport of the ritual together with the distinction of letters, the tradition of the five Conscious Activities, the explanation of phrases, the range of the worlds, and the marks of a great man. I myself taught him. Aṅgaka is well-born on both mother's and father's side, is of pure descent through seven generations, with no slur or reproach concerning his parentage. I myself know his parents. But if the young man, Aṅgaka, should kill or take that which is not given, should take someone else's wife, go telling lies, or drink intoxicants, than what good would be his colour, his mantras, or his birth? In so far as a brahman is endowed with morality and is established in the practice of morality, is learned and is a man of wisdom such that he is the first or second to hand the ladle, Brahmans declare that, possessed of these two qualifications, a man may truthfully say 'I am a Brahman' without becoming involved in falsehood."

21. "Brahman, of these two qualifications, is it possible to set aside one so that with the remaining one Brahmans would declare a man a Brahman, one who, if he said 'I am a Brahman' would be speaking truthfully and not involving himself in falsehood?"

"No, certainly not, Gotama. Morality is washed all round with wisdom and wisdom is washed all round with morality. Wherever there is morality there is wisdom, and wherever there is wisdom there is morality. From the observing of the moralities comes wisdom, and from the observing of wisdom comes morality. Morality and wisdom together reveal the

height of the world. Gotama, it is just as if one should wash one hand with the other or one foot with the other; exactly so morality is washed round with wisdom and wisdom with morality. Wherever there is morality there is wisdom, and wherever there is wisdom there is morality. Morality and wisdom together reveal the height of the world."

22. "Exactly so, O Brahman. Morality is washed all round with wisdom and wisdom with morality. Wherever there is morality there is wisdom, and wherever there is wisdom there is morality; from the observing of morality there is wisdom, and from the observing of wisdom there is morality. Morality and wisdom together reveal the height of the world. But what is that morality? What is that wisdom?"

"This is the farthest we have advanced in the matter, Gotama. It would surely be well if Gotama would speak, in His turn, regarding this matter."

P. 23. The Buddha then addressed the assembly, delivering almost in entirety the discourse of *Sāmañña-Phala Sutta* from paragraph 40 onwards and mentioning that sutta. After the description of the Moralities and the confidence the bhikkhu achieves by keeping them, that is, at the end of paragraph 63, the Buddha says: "This, Brahman, is the Morality". The observation takes the place of "Thus, Mahārāja, is the bhikkhu complete in the Moralities" as in *Sāmañña-Phala Sutta*. The paragraphs 64-74 and the first part of paragraph 75, which concern the guarding of the doors of the senses, mindfulness and awareness, and contentment, are here omitted, and for the Brahman *Soṇadaṇḍa*, the Buddha takes up the discourse again at paragraph 75, the description of

the Jhanic states. After paragraph 83, in which the bhikkhu directs his mind to the purpose of perfect insight, the Buddha says: "This, Brahman, is that Wisdom." He uses the same words at the end of paragraph 97: "..... There will be no more of the present state. This, Oh Brahman, is that Wisdom."

24. The Exalted One, having thus spoken, Soṇadaṇḍa exclaimed: "Excellent, Gotama ! Excellent ! It is as if that which had been reversed should be set erect, or that which has been covered over should be revealed, or that which has gone astray should be put right, or that an oil-lamp should be brought into darkness so that he who has eyes may see material forms. Even so has Gotama made known, by many figures of speech, the Doctrine of Truth. And now, Sir, I go for my Refuge to the Exalted One, to His Dhamma and His Saṅgha of Bhikkhus. May the Venerable Gotama receive me as having taken the Refuge from this day onwards as long as life shall last. Will the Venerable Gotama be pleased to favour me by taking to-morrow's meal with me, and will He bring the company of bhikkhus also ?"

The Exalted One indicated His acceptance by remaining silent. Soṇadaṇḍa Brahman rose from his seat and, having bowed to the Exalted One, keeping his right side turned towards Him, went away.

When the night had passed, Soṇadaṇḍa, having arranged in his own house excellent food, both hard and soft, for the Exalted One, informed Him: "It is time now, Gotama; the meal is ready."

25. The Exalted One had dressed Himself in the forenoon, and now, putting on His yellow robe and taking His alms-bowl, went with the company of

bhikkhus to the house of Soṇadaṇḍa Brahman where He sat in the place made ready for Him. Soṇadaṇḍa, with his own hands, served the excellently prepared meal, first to the Exalted One and then to the company of bhikkhus.

The Exalted One having eaten and removed His hands from the bowl, Soṇadaṇḍa took a low seat and sat down to one side. He said:

26. "If, Gotama, when I am in an assembly of people, I should rise from my seat and bow to the Exalted Gotama, people would disapprove. But if people disapprove, one's reputation diminishes, and if one's reputation diminishes so does one's property; for from the acquiring of reputation one acquires one's property. So if I should stretch out my hands folded, let the Venerable Gotama accept that as the equivalent of my rising from my seat. If, too, when I am in an assembly of people, I take off my head-dress, let the Venerable Gotama accept that instead of my bowing my head. Also, if when I am in my chariot I should descend and bow, people would disapprove. And if people disapprove one's reputation diminishes. And if one's reputation diminishes so does one's property; for from the acquiring of reputation one acquires one's property. So if when I am in my chariot I should raise my driver's stick, let the Venerable Gotama take this as the equivalent of my descending. And if, when I am in my chariot, I salute with my hand, let the Venerable Gotama take that as the equivalent of a bow."

27. Then the Exalted One discoursed to Soṇadaṇḍa on the Doctrine, and when He had given explanations, sharpening the interest of the Brahman and gladdening his heart, Soṇadaṇḍa rose and went away.

## V. KŪṬADANTA SUTTA

1. Thus have I heard. Once when the Exalted One was touring Māgadha with a company of five hundred bhikkhus, He came to the Brahman village of Khānumata. There He stayed in the Ambalaṭṭhika Park. At that time the Brahman Kūṭadanta had settled on a property in the town. It was rich in grass, timber and corn, and had been donated by the Rāja Seniya Bimbasāra as a religious gift. A great sacrifice was in course of preparation for the Brahman, seven hundred leading bulls, seven hundred calves, seven hundred goats and seven hundred rams having been brought to the sacrificial site.

P.2-8. The above information was familiar to brahmans and householders of Khānumata and the reputation of the Samaṇa Gotama was also well known to them as in the details stated in the previous Sutta (IV.2). They therefore set out to visit the Buddha and, again as in Soṇadaṇḍa Sutta, passed the Brahman's house. Kūṭadanta was told by his doorkeeper the reason for the commotion and, remembering that the Buddha would know the precise procedure necessary for a sacrifice on a large scale, decided to pay Him a visit. He therefore sent the doorkeeper to ask the crowds to wait till he could join them. However the brahmans demurred, saying that the Samaṇa Gotama should visit Kūṭadanta and not Kūṭadanta the Samaṇa, but after a conversation identical with that which took place between Soṇadaṇḍa and the Brahmans

of Campā (IV. 5, 6), Kūṭadanta at length persuaded them and the party set out.

On arrival Kūṭadanta paid the customary respects, sat down to one side, and said to the Buddha:

9. "I have heard, Sir, 'The Samaṇa Gotama knows the three-fold method and sixteen requisites for successful performance of a sacrifice'. I do not know them and I want to perform a great sacrifice. It would be good if the Venerable Gotama would tell me them."

"Well then, Brahman, listen and pay careful attention and I will tell you."

"Surely, Sir."

The Exalted One said:

10. "A very long time ago, a Rāja called Mahā-vijita, wealthy and possessed of abundant property, quantities of gold and silver, had great occasion for joy. His goods and corn were abundant, his treasure-houses and store-houses full. When the Rāja had gone into seclusion there came to his mind this idea: 'From obtaining considerable wealth, in the human sense, having conquered a large part of the world, I settle down. I ought to make a big sacrifice that would be to my benefit, bringing me happiness for a long time.'

"Then the Rāja Mahā-vijita called his religious adviser telling him of his reflections and his decision.

11. "The religious adviser said: 'Sir, it is remarked that the Rāja's territory is oppressed with murderous attacks, the sacking of villages, market-towns and cities, with ambush and robbery. If now the Rāja would uproot this oppression by imposing a tax, he would not be fulfilling his duty. It may be

that the esteemed Rāja feels: 'I should put an end to that robbery-trouble by punishment, imprisonment, fine, or by making an example of somebody, or by exile'; but it is not by that means that violence is rightly exterminated. Those who survive cause fresh difficulties. But by adopting this method the robbery-trouble is rightly exterminated. In this case, to those in the Rāja's territory who work on the land, cultivating and farming, let him distribute food and seeds; to those who are traders, a grant; for those who are in his service let him consider food and wages. These men, attached to their own work, will not make trouble; they will help in the raising of revenue, and the country will be secure and free from oppression. People will be pleased and happy, and, rejoicing in the rearing of their children, will surely dwell with their houses open."

P. 12-20. The Rāja, following the advice, found his territory to become secure and peaceful, his people happy and loyal. He asked the adviser to prepare a great sacrifice and to instruct him regarding the procedure.

The adviser suggested that the Rāja should address the notable ones of his subjects, representatives of the Khattiyas, Ministers of the State, Brahmans and Householders. All these having approved and considered the time suitable, they became accessories to the sacrifice.

Concerning the Rāja, he was well-born and of pure descent for seven generations, was handsome, wealthy and powerful, of an understanding faith, generous, learned and intelligent. His adviser knew the mantras by heart, was well-versed in the Vedas and



attendant studies, possessed of great virtue, and was distinguished in wisdom. These gifts they were able to bring to the sacrifice.

Before the ceremony began, the adviser explained the three modes involved. In the time preceding, during, and after the completion of, the sacrifice, the Rāja should not feel regret for the considerable expense involved. There were ten ways in which the participants also might later feel remorse. There would be some who destroyed life and some who did not; there would be some who took things that were not given and some who did not; there would be some who were lustful and some who were not; there would be some who spoke slander and some who did not; there would be some who were given to harsh speaking and some who were not; there would be some who indulged in trivial conversation and some who did not; there would be some who were covetous and some who were not; there would be some who harboured ill-will and some who did not; there would be some who held wrong views and some who held right views. Those who held wrong views should be left alone, but for those who held right views the Rāja should rejoice in the sacrifice and gladden their hearts.

In the course of the performance of the sacrifice, the adviser gladdened the heart of the Rāja, reminding him that the necessary conditions of the sacrifice had been fulfilled. Yet the sacrifice involved no killing of animals, nor were any trees or grass cut for use in the performance; helpers were not pressed into service but came only of their own free will. The sacrifice consisted entirely of ghee, oil, butter, milk, honey and molasses.

Much wealth was brought by Khattiyas, officials, notable Brahmans and householders, and offered to the Rāja, but he, having already sufficient revenue and possessions, refused it. The gifts were then funded to constitute a perpetual charity, after the manner of the king's gift which had constituted the "sacrifice".

The fourfold co-operation of Khattiyas, Ministers, Brahmans and Householders, the eight personal attributes of the Rāja and the four of the adviser, corresponded to the sixteen kinds of appurtenances required by orthodox procedure, while the three modes were represented by absence of regret before, during, or after the sacrifice.

Therefore the Buddha concluded His account of the sacrifice made by Rāja Mahā-Vijita thus:

"This is said to be the performance of a sacrifice with the threefold mode and the appurtenances of sixteen kinds."

21. At these words, the Brahmans made a great noise, shouting: "What a sacrifice ! What an achievement of sacrifice !" But Kūṭadanta Brahman sat silent.

"Why does not Venerable Kūṭadanta rejoice at the well-spoken, auspicious words of the Samaṇa Gotama ?" cried the Brahmans.

"I do not disapprove of the words of the Samaṇa Gotama ; a person who did not approve of them would find his head splitting. But I notice the Samaṇa Gotama did not say 'Thus have I heard', or 'Thus the Arahats say', but in each case used the words 'Thus it was then', or 'Thus it was in those days'. Therefore it seems to me that the Samaṇa Gotama was surely

the Rāja at that time, or else He was the Mahā-Vijita's master of the sacrifice. Moreover, does the Venerable Gotama know by experience that the one who performs such a sacrifice, or causes it to be performed, on the destruction of the body at death arises in a happy, heavenly world ?”

“I know by experience, Brahman, that a person who performs such a sacrifice or causes it to be performed, on the destruction of the body at death arises in a happy world. At that time, Brahman, I was the religious adviser, and I caused the sacrifice to be performed.”

22. “Is there, Venerable Gotama, any sacrifice, other than that with the three modes and sixteen necessary appurtenances, which is less complicated and less troublesome but with greater fruits and advantage ?”

“There is the perpetual gift by a family to those who make the sacrifices of keeping the Moralities and going forth into the homeless life.”

23. “But what is the reason or cause that such a sacrifice should be more fruitful and advantageous than the performance of one with the three modes and sixteen appurtenances ?”

“To the latter kind of sacrifice Arahats and those who have entered on the path of Arahats do not go. Why ? It seems that there are beatings with sticks and seizings by the throat. At the former kind of sacrifice there are no such happenings. That is the reason why this kind of sacrifice is more fruitful and advantageous than the one of three modes and sixteen necessary appurtenances.”

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24. "Is there, Gotama, any sacrifice less complicated and troublesome but with greater fruits and advantage than either of these?"

"There is the sacrifice of one who builds a Vihāra for the use of members of the Saṅgha coming from the four quarters."

25. "Is there, Gotama, any other sacrifice less complicated and troublesome than any of these three but with greater fruits and advantages?"

"There is the sacrifice of one who, with devoted mind, goes to the Buddha, Dhamma and the Saṅgha for his Refuge."

26. "Is there, Gotama, any other sacrifice less complicated and troublesome than any of these but with greater fruits and advantages?"

"There is the sacrifice of one who, with devoted mind, takes upon himself the Precepts: to abstain from taking life, to abstain from taking that which is not given, to abstain from unlawful sexual intercourse, to abstain from falsehood, and to abstain from taking stupefying drinks and drugs."

P. 27. Kūṭadanta asks if there is yet another sacrifice, less complicated and less troublesome, but with greater fruits and advantages than any of the others. The Buddha replies with the discourse contained in Sāmañña-Phala Sutta, 40-98 and mentioning that Sutta. At the end of the paragraphs on each of the Jhanic states, and after paragraphs 83-84 He states: "This, Brahman, is a sacrifice less complicated and less troublesome, but with greater fruits and advantages than the preceding ones." Finally, at the end of paragraphs 97-98 He says: "And beyond this, Brahman, there is no sacrifice attainable, or from which any-

thing may be attained, higher or more excellent than this."

P. 28. Kūṭadanta expressed his delight in the Buddha's discourse in the words used by Sonaṇḍa (IV. 24) and took the Three Refuges. To the animals that had been brought for the sacrifice he granted their life, and desired that they should have fresh grass, cool water, and cool winds to blow round them.

29. Then to the Brahman Kūṭadanta the Exalted One delivered a sermon with the points graded as follows: concerning alms, morality, the place of happiness, making known the disadvantages, degradations and defilements of the desires belonging to this world and the profits in renouncing the world. When the Exalted One discerned the mind of the Brahman Kūṭadanta to be able, tender, free from obstructions to progress, joyful and devoted, He declared the teaching to which the Buddhas by their own actions have won: Suffering, the Origin of Suffering, the Cessation of Suffering, and the Way to the Cessation of Suffering. Just as a clean cloth from which the stains have been completely removed takes a dye, even so in the Brahman, as he sat there, arose the shining, stainless eye of wisdom; he saw: "Whatever things have an uprising, these all must have a passing away".

30. Then the Brahman Kūṭadanta realised the final Truth, reached, mastered and penetrated into it, passed beyond doubt and perplexity, and, obtaining confidence, relied on no other person for the teaching of the Exalted One.

He said: "Will the Venerable Gotama be pleased to favour me by taking to-morrow's meal with me, and will He bring the company of bhikkhus also?"

The Exalted One signified His assent by remaining silent. Kūṭadanta Brahman rose from his seat and, having bowed to the Exalted One, keeping his right side turned towards Him went away. When the night had passed, Kūṭadanta, having arranged in his own house excellent food, both hard and soft, for the Exalted One, informed Him: 'It is time now, O Gotama; the meal is ready.'

The Exalted One had dressed Himself in the forenoon, and now, putting on His yellow robe and taking His alms-bowl, went with the company of bhikkhus to the house of Kūṭadanta Brahman, where He sat in the place made ready for Him. Kūṭadanta Brahman, with his own hands, served the excellently prepared meal, first to the Exalted One and then to the company of bhikkhus. The Exalted One having removed His hands from the bowl, Kūṭadanta took a low seat and sat down at His side. The Exalted One discoursed to him on the Doctrine, and when He had given explanations, sharpening the interest of the Brahman and gladdening his heart, Kūṭadanta rose and went away.

## VI. MAHALI SUTTA

P.1-14. The Buddha was once staying at the Gabled Hall in the Great Wood near Vesāli. In that town were many Brahmans of one kind and another from Kosala and Māgadha. These, having heard of the Buddha's presence nearby, and knowing His reputation, as already described in the second paragraphs of the Soṇadaṇḍa and Kūṭadanta Suttas, decided to pay Him a visit. The first contingent, Brahmans from Kosala and Māgadha, was not admitted to the house as the Buddha had retired into solitude, but on the arrival with a large retinue of Oṭṭhaddho (Mahāli) of the Licchavis, and with both companies declining to leave until they had seen the Buddha, it was decided that the Buddha should be informed of the visits.

The Buddha came out from the house and sat down in a place prepared for Him.

5. Then the Brahmans from Kosala and Māgadha approached the Exalted One, exchanged with Him courteous greetings, and sat down to one side. Oṭṭhaddho and the Licchavis approached, bowed to the Exalted One, and stood to one side. Oṭṭhaddho said:

"Some days ago, Sir, Sunakkhatta of the Licchavis came to me and said: 'Mahāli, I have lived under the Exalted One for not more than three years and I see celestial forms which are lovely and entrancing to the eye, but I do not hear entrancing celestial sounds.' Was it that Sunakkhatta of the Licchavis B...8.

did not hear the celestial sounds, or was it that such sounds do not exist ?”

“Certainly, Mahāli, it was that Sunakkhatta did not hear the celestial sounds which are lovely and entrancing to the senses, for they are not without existence.”

6. “Then what, Sir, is the basic reason, what is the cause, that he did not hear those sounds if they are not without existence ?”

“Suppose, Mahāli, the bhikkhu develops a concentrated one-pointedness of mind for the purpose of seeing celestial forms, forms of pleasurable excitement, in an easterly direction, but does not concentrate similarly on the hearing of celestial sounds. Then with that concentration on the easterly direction he sees the enticing forms from that direction but does not hear the enticing sounds from that direction. Why ? Because of his concentration on the seeing of enticing forms in that direction.

P. 7-11. “Similarly if he concentrates on forms in a southerly, westerly or northerly direction he sees the enticing forms but does not hear the celestial sounds.

“Similarly if he concentrates on seeing above, below or across.

“Similarly if he concentrates on the hearing of celestial sounds, hears these but does not see the celestial forms. If he concentrates on both seeing the celestial forms and hearing the celestial sounds in any one direction, or above, below, or across, he sees the forms and hears the sounds.”

12. “Is it then, Sir, for the purpose of experiencing this concentration and one-pointedness of mind,



this samādhi, that the bhikkhus lead the religious life under the Exalted One ?”

“No, Mahāli. There are other things, higher and more excellent, for the realising and experiencing of which the bhikkhus lead the religious life under me.”

13. “What, Sir, are these things ?”

“Here in this world, Mahāli, from the destruction of the three fetters the bhikkhu becomes a sotāpanno, one who is sure not to be reborn in a place of suffering and is sure of enlightenment at the final end. This is a thing, higher and more excellent, for the realizing and experiencing of which the bhikkhus lead the religious life under me.

“Further, Mahāli, the bhikkhu, from the destruction of the three fetters and from the reduction of the foolishness of sensuous craving and ill-will, becomes a sakadāgāmi, one who, having come once more to this world, makes an end of suffering. This is a thing, higher and more excellent, for the realising and experiencing of which the bhikkhus lead the religious life under me.

“Further, Mahāli, the bhikkhu, from the destruction of the five fetters belonging to the world of desire, becomes a being whose rebirth is spontaneous, in that condition obtaining final release, one who does not return from that state. This is a thing, higher and more excellent, for the realising and experiencing of which the bhikkhus lead the religious life under me.

“Further, Mahāli, from the complete destruction of the āsavas, the bhikkhu, having come to understand thoroughly and to experience for himself freeing of mind and freeing of insight, here amongst things as

seen in the present existence, having attained therein continues.

"These are the things, Mahāli, higher and more excellent, for the realising and experiencing of which the bhikkhus lead the religious life under me."

14. "But is there a way, Sir ? Is there a way of progress by which these things may be experienced ?"

"There is a way, Mahāli."

"What is that way, Sir ?"

"It is the Noble Eightfold Path. It is as follows: Right Views, Right Purpose, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, Right Concentration and One-Pointedness of Mind. This, Mahāli, is the Way, this the Way of Progress, by which those things may be realised and experienced.

15. "I was once staying in the Gosita Park at Kosambī. Two mendicants, Maṇḍissa, and Jāliya who studies under the teacher with the wooden alms-bowl, approached me. Having exchanged with me the greetings of friendliness and courtesy, they stood to one side and said:

"Which does the Venerable Gotama hold, that the jīva and the body are the same, or that the jīva is one thing and the body another ?"

"Listen well, Venerable ones, pay attention to what I am about to say."

"Surely Sir."

P. 16. The Buddha delivered the address in the Sāmañña-Phala Sutta, the reference "Sāmannā-Phala Sutta" being quoted, paragraphs 40-84. At the end of the description of the First Jhāna He asked Mahāli: "Would a bhikkhu, knowing thus and seeing thus,

consider intelligent the question, 'Is the jīva the same thing as the body, or is the jīva one thing and the body another ?' The two wanderers replied that a bhikkhu, knowing thus and seeing thus, would not consider the question intelligent. "I know thus and I see thus," said the Buddha. "And I do not declare either that the jīva is the same thing as the body or that the jīva is one thing and the body another."

P. 17, 18. The Buddha continued with the Sāmañña-Phala discourse, the same exchange of conversation as after the description of First Jhāna occurring after the description of each of the other Jhanas, and also after the paragraphs 83, 84, and after 97. Mahāli Sutta therefore concludes as follows:

19. "He comes to know what, in absolute Truth, Suffering is, what in absolute Truth are the Origin of Suffering, the Cessation of Suffering, and the Way to the Cessation of Suffering. He comes to know what, in absolute Truth, are the āsavas, their origin, their cessation, and the way to their cessation. From knowing and seeing thus his mind is freed from the āsava of sense-desires, from the āsava of the love of the process of life, from the āsava of lack of the Higher Knowledge; he knows: 'I am free'. He knows: 'Exhausted is birth, the religious life is fulfilled to perfection; that which should be done has been done; there will be no more of the present state.'

"Would a bhikkhu, knowing thus and seeing thus, consider intelligent the question: 'Is the jīva the same thing as the body or is the jīva one thing and the body another ?'"

"No, Sir, he would not."

“I know thus and I see thus; and I do not declare either that the jīva is the same thing as the body, or that the jīva is one thing and the body another.”

So spoke the Exalted One. Oṭṭhaddho the Licchavi rejoiced at the address of the Exalted One.

## VII. JĀLIYA SUTTA

' This Sutta consists of a repetition of paragraphs 15 to 19 inclusive of No. 6, Mahāli Sutta.

## VIII. KASSAPA SUTTA

1. Thus have I heard. At one time the Exalted One was staying in the Kaṇṇakatthala deer-park at Ujaññā. Kassapa, a naked ascetic, came up to Him, and after an exchange of friendly and courteous greetings stood to one side and said:

2. "I have heard, Sir: "This Samaṇa Gotama disapproves of all penance and religious austerities; all who practise them and lead a miserable life thereby He censures entirely.' Those who say thus, do they report you correctly, or do they accuse you falsely? Do they declare in conformity with your teaching, or does some co-religionist misinterpret you for contemptible reasons? Indeed we have no pleasure in representing you falsely, Sir."

3. "Those who spoke so, Kassapa, have not reported me correctly. They have accused me falsely from lack of mindfulness. With the purity of the Celestial Eye, beyond the human faculty of sight, I see these things: Of those leading a miserable life of self-mortification in this world, at the destruction of the body at death some arising in states of wretchedness and suffering, and others arising in a happy and celestial world. I see of those practising self-mortification to a lesser degree, some arising after death in states of wretchedness and suffering, and others arising in a happy and celestial world. Since I have come to know, as they really are in absolute Truth, the coming and passing away of these ascetics, the consciousness disconnecting the present

life and the re-uprising, how shall I disapprove of, or censure, all asceticism ? How shall I reproach and condemn all who led a miserable life practising it ?

4. "There are, Kassapa, certain samāṇas and brahmins, clever, skilful in disputation, hair-splitters, so to speak, who go about in the pursuit of 'wisdom' but which is, I think, speculative theory. Between them and myself there are some matters on which we agree and some on which we do not agree.

5. "I went to them and said: 'Friends, concerning those things in which we do not agree, let us leave them alone. For those in which we agree, let the wise put questions and ask reasons — discuss the matter either with teachers or their followers in this way: Of those things which are bad or accepted as bad, reprehensible or accepted as such, undesirable of association, unsuitable in the Noble Ones, evil or accepted as such, who exists with these things completely destroyed ? The Samāṇa Gotama or other teachers with many followers?'"

6. "It may be found, Kassapa, that the wise, from cross-questioning, from asking for reasons, conversing together, would say: 'Those things that are bad, or accepted as bad, reprehensible, or accepted as such, undesirable of association, unsuitable to the Noble Ones, evil or accepted as such, these the Samāṇa Gotama conducts Himself as having destroyed without remainder; for the other teachers of many, it is not so.'

7. "And again: 'Concerning those things which are good, without blame, desirable of association, in keeping with the Noble Ones, pure or accounted pure, who exists having completely taken upon himself

these conditions ? The Samana Gotama or other teachers with large followings ? ”

P. 8-12. The Buddha pointed out that, in such discussions, it would transpire that He alone of all teachers had taken the conditions upon Himself completely, and that His followers were more addicted to good and refrained more from what was considered evil than the followers of other teachers. The Buddha continued :

13. “There is a way, Kassapa, an eight-fold mode of progress, the followers of which will know and see, each for himself, this: ‘The Samana Gotama speaks at the proper time, truthfully, and that which makes for welfare, of the Doctrine and the Discipline of the Order’. What, Kassapa, is that way ? Surely it is the Noble Eightfold Path: Right Views, Right Purpose, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, Right Concentration and One-Pointedness of Mind. This is the Way the followers of which will know and see, each for himself, that the Samana Gotama speaks at the proper time, truthfully, that which makes for welfare, of the Doctrine and of the Discipline of the Order.”

P. 14. Kassapa maintains that from the performances of various asceticisms many brahmans and samanas argue their right to their titles. He enumerates some twenty-four ascetic practices, these relating principally to the circumstances under which the ascetic will accept food, the rough clothing, if any, that he will wear, and the rough and often torturing accommodation for his sleeping. Many of these associated with the comfort and well-being of other people and of animals. The Buddha replies :



15. "An ascetic who goes naked, licks his hands after meals, takes food at certain intervals even as little as once a fortnight, lives on potherbs, wears clothes made of hemp or feathers, or does any of those things you mentioned, if he has not been successful in keeping the moral precepts, in the training of his mind, in the training of his wisdom and insight, and has not come to practise and experience these, then he is far from being a samāṇa, far from being a brahman. From the time, Kassapa, that the bhikkhu has attained to the mind of loving-kindness that knows no anger, no ill-will, and from the complete destruction of the āsavas has come to understand thoroughly and to experience for himself freeing of mind and freeing of insight, here amongst things as seen in the present existence, and having so attained therein continues, then it can be said that the bhikkhu is a samāṇa or a brahman."

P. 16, 17. "It must be hard to be a samāṇa or a brahman, Gotama. It must be hard to recognise a samāṇa or a brahman."

"Those sayings are usual in the world, Kassapa. If it were the going naked, the taking of food once a day or once a fortnight, sleeping on a bed of thorns, and such ascetic practices that make a samāṇa or brahman, it would not be fitting to say it is hard to be or to recognise either. Householders and their sons, or anyone else, even the slave-girl who brings the water-jar, could say: 'Let us start going naked, and so on.' It is from something of a different order than this practising of austerities which makes it fitting to say that it is hard to be, or to recognise, a samāṇa or a brahman. From the time, Kassapa, that

the bhikkhu has attained to the mind of loving-kindness that knows no anger, no ill-will, and from the complete destruction of the āsavas has come to understand thoroughly and to experience for himself, here amongst things as seen in the present existence, and having so attained therein continues, then it can be said that the bhikkhu is a samāṇa or a brahman."

P. 18-20. Kassapa asks: "What are this attainment in Morality, this attainment in Mind, this attainment in Wisdom and Insight?"

The Buddha replies with the address contained in Sāmañña-Phala Sutta 40-98. Having described the Moralities and the confidence resulting from their practice, He states: "Thus is his attainment of the Moralities". There follow the contents of paragraphs 64-82 which include the four Jhanic states, and at the end of these the Buddha says: "This is his attainment in Mind". Finally, at the end of the paragraphs concerning the destruction of the āsavas and the realisation of the Four Noble Truths, the Buddha says: "This, Kassapa, is his attainment in Wisdom and Insight."

The Buddha concludes His reply as follows:

"Of attainments in Morality, Mind, Wisdom and Insight, Kassapa, there are none higher or more excellent than these."

21. "There are, Kassapa, certain samanās and brahmanas who expound the Moralities. They teach of them by various methods. But in comparison with the most noble and excellent Moralities I do not see any who are my equal, and how, then, my superior? In this respect I am the most advanced, namely, in the Moralities.

"There are some samanas and brahmanas who declare ascetic practices, this by various methods. But in true asceticism I do not perceive any that are my equal, and how, then, my superior? In this respect I am the most advanced, namely, in scrupulous regard for others."

The Buddha spoke similarly with regard to Wisdom and Insight, and again regarding complete Liberation.

22. "It may happen, Kassapa, that some other religious teachers and mendicants say: 'The Samana Gotama roars the lion's roar in an empty place devoid of an assembly'. They should be told that that is not so; the Samana Gotama roars in the presence of a company. It may also be said that He roars His lion's roar to an assembly but not with confidence, or if with confidence that He is unable to answer questions put to Him, or that He cannot give explanations, or that His explanations are not satisfying, or that His opinions are not worth listening to, or that, people having heard Him are not convinced, or if they are convinced they make no acknowledgement, or that even if they do acknowledge conviction they do not enter on the course of truth, or that if they enter on the course of truth they do not attain. These should be told: 'That is not so. The Samana Gotama roars His lion's roar to be heard by many people and with confidence. He answers questions put to Him and explains His answers. His explanations satisfy the mind, His listeners are of the opinion that it is fitting to hear Him. Having heard Him they become clear in mind. From becoming clear in mind they act with understanding. They embark on the method of truth, and having embarked, they attain.

23. "Once, Kassapa, I was staying on the Vulture's Peak at Rājagaha. There another religious ascetic, called Nigrodha, asked a question on the scrupulous regard for others. He was very much delighted at my explanation."

"Who, having heard the Doctrine of the Exalted One, would not be very much delighted ? I also, Sir, am highly delighted. It is excellent, Sir, Excellent ! It is just as if that which had been reversed should be set erect, or that which had been covered over should be revealed, or that which had gone astray should be put right, or that an oil-lamp should be brought into darkness so that he who has eyes may see material forms. Even so has the Venerable Gotama made known, by many figures of speech, the Doctrine of Truth. And now, Sir, I go for my Refuge to the Exalted One, to the Doctrine, and the company of Bhikkhus. I wish that the Exalted One would accept me as a follower to seek higher ordination as a bhikkhu."

24. "He who comes from another teacher wanting to become a follower or a bhikkhu in the Order of my Doctrine, lives under probation for four months. After that time, if the bhikkhus are so disposed, they declare this intimation and receive him into the Order. But I recognise that here is an individual distinction."

"If, Sir, it is the custom to serve a four months' probation, I would serve it. After the lapse of four months, if the bhikkhus are so disposed, let them declare my initiation and confirm me as a bhikkhu."

The naked ascetic Kassapa attained to the status of initiate and bhikkhu. From the time of his ordination, Venerable Kassapa, from living in solitude,

vigilant, ardent, it was not long before he attained to that for the sake of which sons of good families leave their homes and go out into the homeless life, that unsurpassed perfection of the religious life, here amongst things as seen in the present existence, having thoroughly understood and experienced for himself, and having so attained therein remain: 'Exhausted is birth, the religious life has been fulfilled to perfection; that which should be done has been done; there will be no more of the present state.'

Venerable Kassapa became another of the Arahats,

## XI. POṬṬHAPADA SUTTA

P. 1-5. Poṭṭhapāda, a wandering mendicant who frequented religious discussions, was at one time staying in Queen Mallikā's Park at the Hall used for general debate. With him were three hundred other mendicants. The Buddha, Who was staying in the Jeta Wood in Anātha Piṇḍika's Park at Sāvattthi, went one day to the Hall to seek him. Loud arguments were in progress as the Buddha approached, but Poṭṭhapada, calling for silence, welcomed Him. The Buddha enquiring the subject of debate, Poṭṭhapāda replied:

6. "That talk we were having just now, Sir, can wait. There is no difficulty in the Exalted One's hearing about that later on. But some time back, on several occasions, Sir, when teachers holding various views, samanās and brahmanas, were assembled here and seated together in the Hall, a conversation arose on the subject of the cessation of consciousness. How is the cessation of consciousness brought about? Some said: 'Man's consciousness arises and dissolves without basic causes or sub-causes. When it arises man is conscious; when it dissolves, he is unconscious.' Thus they explained the cessation of consciousness. Others said: 'It is certainly not like that. Consciousness is the self of man; it is the self that approaches and dissolves. In the time of approach man is conscious; in the time of disappearance he is unconscious.' Others said: 'It is certainly not like that. There are samanās and brahmanas of great magical power and dominion; they infuse man's con-

consciousness into him and draw it away out of him. When they infuse it into him he is conscious, and when they draw it away he is unconscious.' Others said: 'It is certainly not like that. There are deities of great magical power and dominion; they infuse consciousness into man and draw it away out of him. When they infuse it into him he is conscious, and when they draw it away he is unconscious.' Thus they explained the cessation of consciousness. I remembered the Exalted One concerning this, indeed, the Exalted One, the Happy One! He is skilled in these things; The Exalted One will know about the cessation of consciousness'. Sir, how is there cessation of consciousness?"

7. "Well, Potṭhapāda, concerning the sambahas and brahmins who say: 'The consciousness of man arises without basic causes and sub-causes', I point out that that statement is a falsity. Why? It is because of basic causes and sub-causes that man's consciousness arises and dissolves. With study and discipline states of consciousness arise, and with study and discipline they die away. What is this study and discipline?"

The Buddha delivered the discourse of the Samañña-Phala Sutta up to and including the Five Hindrances. Then He continued :

10. "To the one who sees within himself the Five Hindrances destroyed is born gladness. Of this gladness is born joy; of joy of mind comes a calming of body. With calm of the body that person feels ease, and with ease his mind becomes concentrated. Separating himself from sensuous enjoyment, aloof from evil things, but continuing to apply and sustain his B...9.

mind with reference to objects external and ideational, he attains to and remains in the joy and ease resulting from detachment which constitute the First Jhanic State. In this, whatever there was formerly of sense-desire vanishes. At the time of the subtle, though actual, perception of the joy and ease resulting from detachment, he becomes a person conscious of this joy and ease. Thus by study and discipline states of consciousness arise, and by study and discipline they pass away.

11. "Further, Poṭṭhapāda, the bhikkhu, from ceasing to apply and sustain his mind with reference to objects external and ideational, attains to that serenity of mind, that singleness of purpose, which are devoid of application to any object. He enters into and remains in the ease and joy produced by concentration and one-pointedness of mind which are of the Second Jhanic State. Whatever there was formerly of the subtle, though actual, perception of the joy and ease resulting from detachment, that vanishes. At the time of the subtle, though actual, perception of joy and ease arising from concentration and one-pointedness of mind, he becomes a person conscious of that joy and ease. Thus by study and discipline states of consciousness arise, and by study and discipline they die away.

12. Further, Poṭṭhapāda, the bhikkhu continues indifferent towards joy and disgust, observing his mental states with equanimity, mindful and aware, experiencing by means of that group of mentality that ease of which the Noble Ones declare: 'The one who has equanimity and mindfulness lives at ease.' He enters into and remains in the Third Jhanic State.



Whatever there was formerly of the subtle, though actual, perception of the joy and ease resulting from concentration and one-pointedness of mind, that vanishes. At the time of the subtle, though actual, perception of ease resulting from equanimity, he becomes a person conscious of this ease. Thus by study and discipline states of consciousness arise, and by study and discipline they die away.

13. "Further, Potṭhapāda, the bhikkhu, from the giving up of ease and disease, from having set down any former happiness and unhappiness, without disease, without ease, in equanimity, mindful and entirely pure, attains to and remains in the Fourth Jhanic State. Whatever there was formerly of the subtle, though actual, perception of the ease proceeding from equanimity, that vanishes. At the time of the subtle, though actual, perception of no disease, no ease, he becomes a person conscious thereof. Thus by study and discipline states of consciousness arise, and by study and discipline they die away.

14. "Further, Potṭhapāda, the bhikkhu, from the passing in every respect beyond the perception of form, from the setting-down of the perception of the opposing nature of objects, and non-attention to discriminating between the diversity of objects — thus: 'space is infinite' — enters into and remains in the field of consciousness on which arises that of infinity of space. Whatever there was formerly of perception of form, that ceases. At the time of the subtle, though actual, perception of the field on which arises the consciousness of infinity of space, he becomes a person conscious of the infinity of space. Thus through study and discipline states of consciousness

arise, and through study and discipline they pass away.

15. "Then, Poṭṭhapāda, the bhikkhu, passing in every respect beyond the consciousness of infinity of space — thus: 'infinity of consciousness' — enters into and remains in the field of consciousness on which arises that of infinity of consciousness. Whatever there was formerly of the perception, subtle though actual, of the infinity of space, that ceases. At the time of the subtle, though actual, perception of the field on which arises the consciousness of the infinity of consciousness, he becomes a person conscious of the infinity of consciousness. Thus through study and discipline states of consciousness arise, and through study and discipline they cease.

16. "Then the bhikkhu, passing entirely beyond the consciousness of the infinity of consciousness; — thus: 'Nothing exists' — attains to and remains in the field on which arises the consciousness that nothing exists. Whatever there was formerly of subtle, though actual, perception of the field of the infinity of consciousness, that ceases. At the time of the subtle, though actual, perception of the field of consciousness that nothing exists, he becomes a person conscious that nothing exists. Thus through study and discipline states of consciousness arise, and through study and discipline they pass away.

17. "From the time that the bhikkhu, here in this world, becomes the master of his aggregate of perception, he goes on gradually to touch the highest of the aggregate. Standing at the height he sees: 'Perception and mind are a hindrance to me; let me be without them. If I should continue to perceive and

to manipulate, then, because of that, consciousness would not cease and other and coarser states might arise. Surely, I should not perceive, should not manipulate perception.' From his ceasing to do so, consciousness dies away; other and coarser states do not arise. He attains to cessation. Thus, Poṭṭhapāda, is the gradual cessation of the aggregate of perception brought to a successful conclusion."

P. 18. The explanation is new to Poṭṭhapāda. He repeats the Buddha's words for confirmation, then asks:

19. "Concerning the heights of consciousness, does the Exalted One declare that there is one height or that there are heights occurring separately?"

"I declare that there is one height and also that there are several heights".

"How could that be, Sir?"

"Accordingly as the bhikkhu reaches the cessation of the state of consciousness, I declare one height; for cessation of individual states of consciousness I declare individual heights."

20. "Does consciousness arise first and knowledge afterwards, or does knowledge arise first and consciousness afterwards, or do they arise simultaneously?"

"Consciousness arises first, knowledge afterwards. From the arising of consciousness there is the arising of knowledge. One comes to know: 'By reason of this or that, my knowledge arose.' From this it should be seen as logical that consciousness arises first and knowledge afterwards—moreover, that from the arising of consciousness there arises knowledge."

21. "Sir, is consciousness the self of man? Or is consciousness one thing and the self another?"

"Do you, then, fall back on the self, Poṭṭhapāda?"

"I fall back on the gross self as possessing material qualities, composed of the four primary elements, and nourished with material food."

"If that were so, consciousness would still be one thing and the self another. From what you say, it should be seen as a matter of course that, according to change in the state of consciousness, there would be a change in the self. Assuming that this gross self exists, then in this being different states of consciousness arise and different states of consciousness pass away. It should be seen as logical that consciousness must be one thing and the self another."

22. "Then, Sir, I fall back on a self mind-made, complete with limbs, sub-limbs and faculties!"

"If such a thing existed, consciousness would still be one thing and the self another. It follows as a matter of course. Assuming that a mind-made self exists, still to this being different states of consciousness arise and fall away. From this it should be seen that consciousness is one thing and the self another."

23. "Then, Sir, I fall back on the formless self made by consciousness."

The Buddha replied as before.

"Is it possible for me to know, Sir, 'Consciousness is a man's self' or 'Consciousness is one thing and the self another'?"

"Is it difficult for you, Poṭṭhapāda, through your other views, other beliefs, other inclinations, other connections, other procedures, to understand either

‘Consciousness is a man’s self’ or ‘Consciousness is one thing and the self another’.”

25. “Then if it is difficult for me to understand that, Sir, tell me: Is the world eternal and is any other view foolishness?”

“I have made no declaration as to whether the world is eternal and any other view foolishness.”

“What then, Sir? Is the world not eternal? And is any other view foolishness?”

“That the world is not eternal and that any other view is foolishness I have also not declared.”

“What then, Sir? Is there an end of the world? And is any other view absurd?”

“I have made no declaration that the world has an end and that any other view is absurd.”

“What then, Sir? Is there no end of the world, and is any other view absurd?”

P. 26. Poṭṭhapāda enquires similarly concerning the identity of the jīva and the self.

P. 27. The Buddha replies as before. Poṭṭhapāda enquires concerning the state of the Tathāgata after death; does He exist, not exist, exist and not exist, neither exist nor not-exist? The Buddha replies as before.

28. “Why has the Exalted One made no declaration concerning these matters?”

“I have made no declaration concerning these matters because they do not lead to that which is connected with welfare, truth, or the leading of the Higher Life, to disenchantment with the world, to the absence of desire, the destruction of desire, to calm, to thorough understanding, to the Highest Wisdom,

or to the Final Bliss, Nibbāna. That is why I do not teach concerning them."

29. "What, then, *does* the Exalted One teach?"

24. "'Suffering' is my teaching. 'The Origin of Suffering' is my teaching. 'The Cessation of Suffering' is my teaching. 'The Way to the Cessation of Suffering' is my teaching."

30. "Why does the Exalted One teach these things?"

"I teach them because they lead to that which is connected with welfare, truth, and the leading of the Higher Life, to disenchantment with the world, to the absence of desire, the destruction of desire, to calm, to thorough understanding, to the Higher Wisdom and to the Final Bliss, Nibbāna. That is why I teach concerning them."

"Thus it is, Exalted One. Thus it is, Happy One. Now, Sir, may the Exalted One do as He thinks is fitting."

The Exalted One rose from His seat and went away.

P. 31. The other mendicants cried out in a body that Poṭṭhapāda had acclaimed as meritorious anything the Samāṇa Gotama had to say. Jeering at Poṭṭhapāda, they mimicked his remark, "Thus it is, Exalted One; thus it is, Happy One", as well as much of the rest of the conversation that had taken place. "We do not see any definite teaching in "The world is eternal, is not eternal, is both, or neither, and such-like," they objected. Poṭṭhapāda agreed that the Exalted One did not put forward any definite teaching on those points, but, he said: "The Samāṇa Gotama makes known the Truth, the true way of progress, the foundation of Truth and certainty of

Truth. Who am I not to appreciate the excellence of the Samana Gotama's well-spoken words?"

P. 32. A few days later Potthapada visited the Buddha taking with him Citta, the son of the elephant trainer. Potthapada described the attitude of the mendicants after the departure of the Buddha and his own remarks. The Buddha replied:

33. "All these mendicants are foolish and blind. You alone of them can see. In my teaching, some things I have declared to be certain, other things I have declared to be indefinite. What have I declared to be indefinite? The eternity or non-eternity of the world, the finiteness or non-finiteness of the world, the identity or non-identity of the jīva with the body, for the Tathāgata an after-death, no after-death, after-death and no after-death, neither after-death nor no after-death. These are the points which my teaching declares to be indefinite. Why? Because they do not lead to that which is connected with welfare, truth, or the leading of the higher life, to disenchantment with the world, to the absence of desire, the destruction of desire, to calm, to thorough understanding, to the Highest Wisdom or to the Final Bliss, Nibbāna.

"What does my teaching declare to be definite? Suffering, the Origin of Suffering, the Cessation of Suffering, and the Way to the Cessation of Suffering. Why? Because they lead to that which is connected with welfare, truth, the leading of the Higher Life, to disenchantment with the world, to the absence of desire, the destruction of desire, to calm, to thorough understanding, to the Highest Wisdom and to the

Final Bliss, Nibbāna. Therefore my teaching declares them to be certain.

34. "There are, Poṭṭhapāda, some samanas and brahmanas who hold and expound the view: 'Certainly the self is completely happy and healthy after death'. I went to them and said: 'Venerable Sirs, I have heard that you teach the certainty of a happy and healthy self after death. Is this so?' They acknowledged that it was so. I asked: 'Is the world, as you know and see it, completely happy?' 'No', they said. I asked: 'Have you produced for yourselves complete happiness for one night or one day, or even for half-a-night or half-a-day?' They replied: 'No'. Then I asked: 'Do you, Venerable Sirs, know a path or method by which a realm of complete happiness may be realised?' They replied that they did not. 'Have you heard (devas) who have arisen in a completely happy world, saying: "There is a path, O Sirs, which, entered on and followed thoroughly and exactly, will lead to this world of complete happiness? We, Sirs, by following this path, have been reborn in this completely happy world." They replied: 'No'. What is your opinion on that, Poṭṭhapāda? Was not the talk of those samanas and brahmanas based on a slender foundation?

35. "It is as if a man should say: 'There is a beautiful woman in this district that I wish and long for very much', and others should say: 'Hullo, then! Do you know if she is of the warrior caste, or the Brahman, or the traders', or of the lower ranks?' And he would not know. Then they would say again: 'Well, do you know her name and family, whether



she is tall or short or of medium height, dark-complexioned or olive or golden, and what village or market-town or city she belongs to?" And he would say, 'No'. Then they would say: 'You wish and long for very much a person you do not know and have not seen'. And he would agree that that was so. What do you think, Poṭṭhapāda? Was not the talk of that man foolishness?"

"Most certainly, Sir."

P. 36. The Buddha repeats the views of the samanas and brahmins, and Poṭṭhapāda agrees that they are based on very slender foundations.

37. "It is as if a man at a big cross-roads should build a flight of steps leading to a palace, and people should say to him: 'Hullo! That palace you are making the steps for — is it in the east, west, north or south? Will it be lofty or low? Or middle-sized?' And he would not know. Then they would say: 'But you do not know and have not seen the palace for which you are building the steps?' And he would agree that that was so. Do you not think, Poṭṭhapāda, that the talk of that man was foolishness?"

P. 37. The Buddha says that these cases are parallel to that of the samanas and brahmins who postulate a self happy and healthy after death and they know no way of reaching such a state.

P. 38. Poṭṭhapāda confirms that the views of the samanas and brahmins are based on slender foundations. The Buddha continues:

39. "There are three aspects of the acquired-self: the gross state, the mind-made state, and the state without form. The gross state possessing material qualities is composed of the four primary elements

and is nourished with material food. The mind-made self has material qualities, possessing the major and minor limbs, and is not defective in any faculties. The formless self is consciousness-made and without material qualities.

40. "With regard to the gross aspect of the acquired self, I preach a doctrine of the giving up of this. Following this teaching, things of corruption will vanish, things of purity will increase, and insight will be fully developed; having understood thoroughly and experienced for yourself, here in the elements of existence as seen in the present world, you will, having so attained, therein remain."

P. 41, 42. The Buddha repeats the above with reference to the mind-made and the formless aspects of the acquired self.

43. "There are others who might ask: 'What is this gross aspect of the acquired self, the abandoning of which your teaching speaks, and according to which impurities will vanish, and so on?' To this I should reply: 'Here before you is this gross self of which I have spoken and of which my teaching shows the abandoning.'"

P. 44, 45. The Buddha repeats the above, in full detail, for the acquired mind-made self and for the acquired formless self. He concludes:

"What is your opinion, Poṭṭhapāda? Is not this talk founded on a sound basis?"

"Surely it is, Sir."

46. "It is just as if, Poṭṭhapāda, a man should build a staircase leading to a palace above it, and some should say: 'Hullo! That palace you are building the stairs for, do you know if it lies in the

east, south, west or north? Is it high, low, or of medium height?" And he would say: "The palace to which I am building the flight of steps lies immediately above the steps". What do you think, Potṭhapāda? Would not the man's talk be based on a sound foundation?"

"Certainly it would, Sir".

47. "Then it is just so when I am asked such questions as the preceding."

48. Citta, the son of the elephant-trainer, said to the Exalted One:

"In the time, Sir, that the gross is the acquired-self, are the mind-made and formless acquired selves of no consequence to it? In that time is the gross real to the acquired-self? In the time that the mind-made is the acquired self, are the gross and formless acquired-selves real to it? Similarly with the formless self?"

49. "In the time, Citta, that the gross is the acquired-self, the mind-made self cannot be defined in words, does not count; nor does the formless self; at that time only the gross self comes into reckoning. At the time that the mind-made self is the acquired-self, the gross self cannot be defined, does not come into the reckoning. Nor does the formless self. Similarly when the formless self is the acquired-self. If, Citta, you should be asked: 'Did you exist in the past, or did you not? Will you, or will you not, exist in the future? Do you, or do you not, exist at present?', what would be your reply?"

"If I were so asked, Sir, I should reply: I existed in the past — did not not-exist. I shall exist in the

future and shall not not-exist. I exist now and do not not-exist."

50. "Suppose, Citta, you were asked: 'That acquired self pertaining in the past, is it real to you, and are the future and present selves unreal? That acquired self pertaining to the future, is it real to you and are the past and present selves unreal? That acquired self pertaining to the present, is that real to you and are the past and present selves unreal?' What would you reply?"

"If I were so asked, Sir, I should say: 'That self pertaining in the past was real to me at that time, and my future and present selves were unreal. That self pertaining in the future will be real to me at that time and my past and present selves will be unreal to me. That self pertaining at the present is now real to me, and my past and future selves are unreal to me.'"

51. "Exactly so, Citta. At the time that the gross form is the acquired-self, the mind-made and formless acquired-selves do not come into the reckoning; the gross counts. Similarly with the mind-made and formless acquired-selves.

52. "It is just as from the cow comes milk, from milk curds, from curds fresh butter, from fresh butter ghee, and from ghee comes whey; at the time there is the milk the other things do not count but only the milk does. At the time there are curds, the fresh butter, ghee, whey do not count; only the curds do. Similarly with the butter, ghee, and so on.

53. "So when any one of them, the gross, the mind-made, or the formless is the acquired-self, at that time only that acquired-self forms the basis of calculation.

“But these are only designations, figures of speech, expressions, concepts, belonging to the world, and the Tathāgata makes use of them without being bound to, or holding on to, any of them.”

P.54. Potṭhapāda applauds the Buddha's discourse, declaring in the words of the Mahārāja Ajātasattu and the Brahmans Soṇadaṇḍa and Kūṭadanta, that it was as if that which had been reversed was now set erect, and so on. He declares his taking of the Three Refuges and asks to be accepted as a follower of the Buddha.

P. 55-56. Citta declared similarly and was in due course accepted into the order of bhikkhus. “Living then in solitude, vigilant, ardent, it was not long before he attained to that for the sake of which sons of good families leave their homes and go out into the homeless life, that unsurpassed perfection of the religious life, here amongst things as seen in the present existence; having thoroughly understood and experienced for himself, and having so attained therein remain : ‘Exhausted is birth, the religious life is fulfilled to perfection; that which should be done has been done; there will be no more of the present state’.” Venerable Citta, son of the elephant-trainer, became another of the Arahats.

## X. SUBHA SUTTA

### CHAPTER I

1. Thus have I heard. The Venerable Ānanda was once staying in the Jeta Wood in the park of Anātha Piṇḍika at Sāvātthi, soon after the Parinibbāna of the Exalted One. At that time the young Brahman Subha, son of the man of Todi, was staying in Sāvātthi where he had come on some business.

2. Subha said to another young Brahman: "Go to the Samāṇa Ānanda and ask on my behalf if he is in better health, if he is free from illness, regaining vigour and strength, and is at ease. Say that it would be well if Venerable Ānanda would be so kind as to come to the dwelling of Subha Brahman, son the man of Todi."

P. 3, 4. Accordingly the young Brahman went to Venerable Ānanda and delivered the message. Venerable Ānanda was, however, unable to make the visit the same day but promised to come, if conditions permitted, on the following day.

5. When the night had passed, Venerable Ānanda, having dressed himself in the forenoon, put on his yellow robe, took his alms-bowl, and went with a junior bhikkhu from the Cetaka district in attendance. Arrived at the dwelling of Subha, son of the man of Todi, Venerable Ānanda sat in the seat prepared for him; Subha Brahman, having exchanged with him the customary friendly greetings said:

“You, Venerable Ānanda, were for a long time the attendant of the Venerable Gotama, intimate with Him, keeping near Him. You would know what were the doctrines He extolled, the doctrines with which He aroused people and in which He established them. What were these doctrines ?”

6. “Young man, there were three groups of that which the Exalted One extolled, with which He aroused people, and in which He established them: the Noble Group relating to Sīla, Morality, the Noble Group relating to Samādhi, Concentration and One-Pointedness of Mind, and the Noble Group relating to Paññā, Wisdom and Insight.”

P. 7-29. Subha asking for the details of these Groups, Ānanda quoted the Sāmañña-Phala Discourse, paragraphs 40-63, relating to the Moralities, the keeping of which aroused confidence and caused fear to disappear. Ānanda concluded:

30. “This, young man, is the group of noble Moralities which the Exalted One extolled, with which He aroused people and in which He established them. But after that there is certainly something further to be done.”

“Excellent, Venerable Ānanda ! Excellent ! This noble group of moralities is complete and perfect, not incomplete. I do not perceive elsewhere any group of moralities like it among other samaṇas and brahmins. If they should perceive such a group of moralities in themselves, they would be delighted with just that amount. They would feel: ‘Enough ! With that much done, with that much attained, can there be anything further that ought to be done ?’ But you,

Venerable Ānanda, say: 'And now there is certainly something more to be done.'

## Chapter II

1. "What, Venerable Ānanda, is that noble group of Samādhi which the Venerable Gotama extolled, with which He aroused people and in which He established them?"

"How, young man is the bhikkhu guarded in the door of his senses?"

P. 2-12. Ānanda recites paragraphs 64-67 of the Sāmañña-Phala Sutta. These cover the guarding of the door of the senses, mindfulness and awareness, contentment, the retiring to a secluded place for meditation, the destruction of the Five Hindrances to mental development and insight, and the Jhanic states. He continues:

19. "This, young Brahman, is the noble group of Samādhi which the Exalted One extolled, with which He aroused people and in which He established them. And after that there is certainly something further to be done."

P. 20-26. Subha Brahman remarking on the excellence of the Samādhi group, as he had done on the Moralities group, enquires regarding the Paññā group. Venerable Ānanda replies with paragraphs 83-97 of the Sāmañña-Phala and concludes:

"This, young Brahman, is the noble group of Paññā which the Exalted One extolled, with which He aroused people and in which He established them. And after that there is indeed nothing further to be done."



Subha replied with the declaration of excellence as had done Sonadaṇḍa Brahman (IV.24) and took the Three Refuges. He concluded: "May the Venerable Ānanda accept me as a lay follower from this day onwards as long as life shall last."

## XI. KEVADDHA SUTTA

1. Thus have I heard. Once the Exalted One was staying in the Pāvārika's Mango Grove at Nālandā. He was approached by Kevaddha, a householder, who, after having paid the customary respects, sat down to one side and said:

“Venerable Sir ! This place Nālandā is very prosperous and well-populated. There are many people here who have a high opinion of the Exalted One. It would be well if the Exalted One were to command some bhikkhu with supernormal powers to perform some iddhi miracle. So would Nālandā add yet more to its confidence in the Exalted One.”

The Exalted One replied: “It is not thus that I preach the Doctrine to the bhikkhus, telling them to perform superhuman acts, the iddhi miracles.”

P. 2. Kevaddha repeated his suggestion twice and finally received the following reply:

3. “There are three miracles I have made known, having understood them thoroughly and experienced them for myself. They are: the miracle of iddhi, the miracle of discovering another person's mind, and the miracle of instruction.

4. “In the miracle of iddhi the bhikkhu experiences various kinds of power. From one form he becomes many, and from many becomes one again. He becomes visible or invisible, passes through walls and rocks without touching them, as if they were space. He dives into and emerges from the earth as if it were water, and walks on water, without disturbing the

surface, as if it were land. The Moon and Sun in all their majesty he touches and strokes with his hand, continuing with his body up the realm of Brahma. Some trusting person sees the bhikkhu perform these acts.

5. "He relates it to some sceptic, saying: 'The power and majesty of the samāṇa are stupendous. I saw him transforming himself from one form into many, appearing and disappearing, passing through walls and rocks, and so on.' Then the sceptic says: 'That is the Gandhāra charm making the bhikkhu perform these acts.' What do you think, Kevaddha? Would not the sceptic speak so to the trusting one?"

"He would, Sir."

"Well, seeing the disadvantage of the iddhi miracles, I am vexed with them; I deplore them and am disgusted with them.

6. "What is the miracle of discerning another person's mind? Here the bhikkhu points out the state of consciousness, mental concomitants, initial and sustained application of the mind of other beings, saying: 'Thus is your mind; your mind is in this way; thus is your state of consciousness.' A trusting person sees the bhikkhu performing this act.

7. "He relates it to some sceptical person, saying: 'The mystic power and majesty of the samāṇa are stupendous. I saw the bhikkhu reading the mind of another man, and telling him his state of consciousness.' Then the sceptic says: 'That is the Maṇḍika charm making the bhikkhu do that'. Therefore, seeing the disadvantage of the miracles of discerning the minds of others, I am vexed with them; I deplore them and I am disgusted with them.

8. "What is the miracle of instruction ? Here, Kevaddha, the bhikkhu advises: 'Let the initial application of your mind to an object be in this way and not in that; pay attention to the object in this way and not in that; renounce this; having attained to that, remain in it.' This is called the miracle of instruction."

P. 9-66. The Buddha repeated the discourse contained in the *Sāmañña-Phala* sutta but omitted the paragraphs on the *iddhi*; that is to say, the *Sīla* and *Samādhi* sections, paragraphs 40-63 and 64-82, were quoted intact, but the *Pāñña* section was reduced to paragraphs 83, 84 and 97, namely, those concerning the realisation of the nature of the body and its interrelation with consciousness, and the destruction of the *āsavas* together with realisation of the Four Noble Truths. The simile employed in paragraph 98 is omitted here. The refrain is now: "This, Kevaddha, is called the miracle of instruction." The Buddha continued:

67. "These are the three miracles I have known, having understood them thoroughly and experienced them for myself. A long time ago, Kevaddha, in this same company of bhikkhus, there arose in the thought of one of them this consideration. 'Where do the four primary elements, earth, water, fire, air, entirely cease?' Then the bhikkhu entered upon *samādhi*, such that, in the composure of his mind, the path to the deva-regions became manifest to him.

68. "Arrived at the realm of the Four Great Rājas, the bhikkhu said: 'Friends, where do the four primary elements, earth, water, fire, air, entirely cease ?'

"The devas said: 'We do not know where they

cease. But there are the Four Great Rājas, who are higher and more excellent than we are, they would know.’ ”

P. 69-79. The Rājas did not know but suggested that the bhikkhu should go to the next highest realm of the devas, the Tāvātimsa, where the answer would be immediately available. But though the bhikkhu visited all six realms of the devas of the world of Desire he was still unable to get any satisfaction. He was at last referred to the lowest grade of the devas of the Fine-Material World, namely, the Brahma world, and here again he put the question: “Where do the four primary elements cease entirely ?”

80. “The Brahma gods replied: ‘We do not know where the four great elements cease entirely. But there is the Great Brahma, overlord, wielder of power, master, maker, creator, the Excellent One, sending forth creation, one having might, father of all living beings. He is higher and more excellent than we are. He would know the answer.’ ”

“Where, friends, is the Great Brahma now ?”

“We do not know, bhikkhu, where, by what means, or whence is Brahma. But when there appear omens, when a light arises and its lustre is visible, then will Brahma become manifest.”

81. “Not long after, the Great Brahma became manifest. The bhikkhu approached him and asked: ‘Where, friend, do the four primary elements, earth, water, fire, air, entirely cease?’ The Great Brahma replied: ‘Bhikkhu, I am Brahma, the Great Brahma, overlord, wielder of power, master, maker, creator, the Excellent One, sending forth creation, one having might, father of all living beings, past and future.’ ”

82. "The second time the bhikkhu said to Brahma: 'Friend, I am not asking you concerning that. I am asking you where the four primary elements entirely cease.'"

P. 82. The Great Brahma replying as before, the bhikkhu put the question the third time. Then the Great Brahma, taking the bhikkhu by the arm and leading him to one side, said:

P. 83. "'Here, bhikkhu, the gods of the retinue of Brahma believe this: 'There is nothing unseen by Brahma, nothing unknown to Brahma.' Therefore I did not answer when they were present. Bhikkhu, I do not know where the four primary elements cease entirely. So you were wrong, you failed, when you passed over the Exalted One to search elsewhere for explanation of this question. Go to the Exalted One and put it to Him; whatever His explanation is, that will hold.'"

P. 84. The bhikkhu returned instantaneously to the Buddha who gave the following reply:

85. "A very long time ago, bhikkhu, seafaring traders, when they started out on a voyage, used to take with them a land-sighting bird. When the ship lost sight of land, they loosed the bird. It would fly east, south, west, north, upwards, and in an intermediate direction. If it saw a shore line it would fly to it. If it did not, it would return to the ship. Just so, bhikkhu, you, having looked for an answer to the question, even up to the Brahma-world, without obtaining it, come back to me here. It is not so, bhikkhu, that the question should have been put. It should be thus:

*'Where do water, earth, fire, air, find no place ?  
Where do "long and short", "fine and coarse",  
"Pleasant and unpleasant", not occur ?  
Where are mind and body, mental and physical  
states, entirely stopped ?'*

"And the reply to this is :

*'Where the consciousness that makes endless comparisons is entirely abandoned.  
Here "long and short", "fine and coarse", "pleasant and unpleasant" do not occur.  
Here are stopped name and form, mental and physical states.  
Here with the dying away of consciousness these things have no place.'*"

Thus spake the Exalted One. Kevaddha the householder rejoiced at the Discourse.

## XII. LOHICCA SUTTA

P. 1. On one occasion the Buddha, touring Kosala with a large company of bhikkhus, arrived at the prosperous centre of Sālavatikā. At that time the Brahman Lohicca had settled there on a rich estate put at his disposal by the Rāja Pasenadi. There occurred to Lohicca this evil thought:

2. "Suppose a samaṇa or brahman should attain to a good doctrine, but, having attained, should not declare it to other people. For what can one man do for another ? It is just as though, having cut an old bond one should make a new one. Handing on in this way, I say, is a thing leading to greed, for what can one man do for another ?"

P. 3-8. Lohicca, hearing of the Buddha's arrival in the district, and knowing His great reputation, as described in Suttas III.i.2. and IV.2, asked Bhesika the barber to call and arrange a visit. The Buddha assenting, Bhesika came again the next day to escort Him to Lohicca's house where a meal had been prepared. On the way Bhesika told the Buddha of Lohicca's idea, adding: "It would be good if the Exalted One should disabuse Lohicca Brahman regarding this evil view."

The Buddha replied: "It may easily be so, Bhesika. It may easily be so."

9. Arriving at Lohicca's abode, the Exalted One sat in the seat prepared for Him. Lohicca Brahman himself served Him and His attendant bhikkhus with excellent food, both hard and soft, and when the



Exalted One had removed His hands from His bowl, sat down to one side. The Exalted One said:

"Is it true, Lohicca, the report that such an evil view has arisen in you ? That a samāṇa or brahman, having attained to a good doctrine should not declare it to another ? For what can one man do for another ?"

"It is so, Gotama."

10. "What do you think of this, Lohicca ? You have settled in Sālavatikā, have you not ?"

"It is so, Gotama".

"If someone should say: 'Lohicca Brahman is settled in Sālavatikā; the proceeds from his estate he should keep entirely for his own use and enjoyment; he should not give anything to others': would not that speaker be a potential danger to your dependents ?"

"Surely, Gotama."

"Would this potential trouble-maker be in sympathy with their welfare, or would he not ?"

"He would not be in sympathy, Gotama."

"Lacking sympathy with their welfare, is there present in his mind loving-kindness towards them, or is he hostile to them ?"

"He is hostile to them, Gotama."

"In the hostile mind are there present wrong views or right views ?"

"Wrong views, Gotama."

"Of the result of wrong views, Lohicca, I declare one of two rebirths, either birth in a place of suffering, or birth as an animal."

P. 11, 12. The Buddha put the case similarly as regards the Rāja Pasenadi of Kosala. Would a person who recommended his keeping his revenues

entirely to himself be a trouble-maker amongst the people? Repeating the sequence of questions concerning hostility to their interests and the relating wrong views, the Buddha concluded:

13. "Thus surely, Lohicca, he who should say: 'Suppose a samāṇa or brahman to have attained to a good doctrine and not to declare it to others, for what can one man do for another? It is just as if a person having cut an old bond should make a new one. Handing on in this way, I say, is a thing leading to greed; for what can one man do for another?'—just such speech would be putting obstacles in the way of those sons of good family who have come to the Dhamma and Order made known by the Tathāgata, and who are attaining to noble states such as the realising of the fruits of sotāpatti, of sakadāgāmi, of anāgāmi, and of arahatship. A person speaking so would be putting obstacles in the way of many who are bringing to fruition the heavenly seeds leading to rebirth in heavenly states. In putting these obstacles he is lacking in compassion for their welfare; his thought is therefore hostile to them, and with the presence of hostile thought he is one who holds wrong views. Of those who hold wrong views I declare that they will be reborn either in a place of suffering or as an animal."

P. 14, 15. The Buddha repeats the matter contained in the two previous paragraphs, referring again to the Rāja Paṣenadi, then proceeds:

16. "There are three kinds of teachers in the world who merit reproof, and whoever blames such teachers does so in accord with fact and is justified. What are the three? There is the teacher who leaves his

home to lead the homeless life but who does not attain to the aim of the samana. He preaches saying: 'This is for your welfare; this will make you happy.' The hearers do not listen, do not pay attention, are not changed in thought; having turned aside from the teacher and the teaching they go their way. It is just as if a man should make continual advances to a woman who always turns away from him. Handing on in this way, I say, is a thing leading to greed, for what can one man do for another ?

17. "Then there is the teacher who leaves his home to lead the homeless life, does not attain to the aim of the samana, preaches his doctrine, saying: 'This is for your welfare; this will make you happy', but the hearers listen and pay attention. They are changed in thought and do not leave teacher and teaching to go their own way. It is just as if a man, having given up tending his own plot of land should be of opinion that someone else's plot ought to be tended; handing on in this way, I say, is a thing leading to greed; for what can one man do for another ?

18. "Again there is the teacher who leaves his home to lead the homeless life and who does attain to the aim of the samana. He preaches his doctrine, saying: 'This is for your welfare; this will make you happy.' But his hearers do not listen, do not pay attention; their thought is not changed. Having turned aside from teacher and teaching they go their way. It is just as if, having cut an old bond, one should make a new one; handing on in this way, I say, is a thing leading to greed; for what can one man do for another ?

“These, Lohicca, are the three kinds of teachers in the world who are deserving of blame. He who reproaches them does so rightly and is entirely justified.”

19. “Then, Gotama, is there any kind of teacher in the world who is not deserving of blame ?”

P. 19-76. The Buddha replies that there is such a teacher and quotes *Sāmañña-Phala Sutta* 40-84 and 97-98. These paragraphs cover the Moralities, the section on *Samādhi*, and the first paragraph and the last two of the *Paññā* section. The *iddhi* paragraphs are omitted. The refrain and the closing sentences are: “Any teachers, Lohicca, whose hearers attain to such noble distinction, are not deserving of blame. He who reproaches them is wrong in so doing and is entirely unjustified.”

78. Then Lohicca Brahman said to the Exalted One: “It is just as if, Gotama, a man should pull back by the hair of his head and set on firm ground another who is on the precipice of purgatory. Just so am I rescued by Gotama. It is excellent, Gotama ! Excellent !” He continued in the words of *Soṇadaṇḍa Brahman* (*Soṇadaṇḍa Sutta*, 24) and declared himself a follower of the Buddha, His Dhamma and His Saṅgha from that time onwards as long as life should last.

### XIII. TEVIJJA SUTTA

1. Thus have I heard.

Once the Exalted One was touring in Kosala with a large company of about five hundred bhikkhus when He arrived at the Brahman village of Manasākaṭa. There He stayed in the Mango Grove on the bank of the Aciravatī river to the north of the village.

2. At that time there were many highly distinguished and wealthy Brahmans living at Manasākaṭa, namely, Caṅkī, Tārukkha, Pokkharasādi, Jāṇussoṇi, Todeyya Brahmans, as well as others.

3. As the young Brahmans Vāseṭṭha and Bhāradvāja were strolling up and down the road, a conversation concerning the various methods set forth by the Brahman teachers arose between them.

4. The young Brahman Vāseṭṭha said : “This is the straight road leading to deliverance, the follower of which will attain to union with Brahma, namely, the one declared by Pokkharasādi Brahman.”

5. Bhāradvāja said : “This is the straight road leading to deliverance, the follower of which will attain to union with Brahma, namely, the one declared by Tārukkha Brahman.”

6. But Vāseṭṭha was unable to convince Bhāradvāja and Bhāradvāja was unable to convince Vāseṭṭha.

7. Then Vāseṭṭha said : “Samaṇa Gotama, son of the Sākyas, Who went out from the Sākyas as a wandering mendicant, is staying in the Mango Grove. He has acquired a reputation of high merit : that He is an Exalted One, an Arahat, fully enlightened, perfect in

knowledge and conduct, wise as to the worlds, an incomparable guide to man's self-mastery, happy, a teacher of devas and men, a Buddha, an Exalted One. It would be profitable, Bhāradvāja, if we approached the Samaṇa Gotama and asked Him about this matter. We will bear in mind His explanations."

P. 8, 9. Bhāradvāja assenting, the young Brahmans set out to call on the Buddha. Having exchanged with Him the customary friendly greetings, they sat down to one side and Vāseṭṭha told Him the reason of the visit.

"Here, Gotama, is the dispute : the holding of different views concerning the way to reach union with Brahma."

The Buddha asked why, if Vāseṭṭha were quoting the road to union with Brahma according to Pokkharasādi Brahman, and Bhāradvāja those according to Tārukkha Brahman, there should be any dispute.

10. "Because of the choice of paths, Gotama. However many different ways the Brahmans declare — Addhariyā Brahmans, Tittiriya Brahmans, Chandokā Brahmans, Chandavā Brahmans, Brāhmacariyā Brahmans — do all these lead their followers to union with Brahma? Just as in the neighbourhood of a village or market-town there are many different roads and all these lead to the village or town, is it so that the various paths declared by the Brahmans do lead one who follows them to union with Brahma?"

11. "Do you say 'lead', Vāseṭṭha?"

"I do, Gotama."

12. "What then, Vāseṭṭha? There is, then some one of these various Tevijja Brahmans who has thereby set eyes on Brahma?"

“No, Gotama.”

“Then there is one of the teachers of these Brahmins who has done so by that means?”

“No, Gotama.”

“Then there is one of the teachers’ teachers who has done so?”

“No, Gotama.”

“Then one of these Tevijja Brahmins back to the seventh generation of teachers has done so by that means?”

“No, Gotama.”

13. “What then? The former sages, of these Tevijja Brahmins, the Rishis, the composers of the mantras, the handers-on of the tradition, whose collections of ancient mantra-sentences and songs the present-day Tevijja Brahmins sing and repeat, saying over again these utterances, such as Aṭṭhaka, Vamaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgiraśa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu, did they say : ‘We know, we see, where is Brahma, by what means is Brahma, whence is Brahma?’ ”

“No, Gotama, they did not.”

14. “Then in actual fact, no Tevijja Brahmin, nor his teacher, nor teachers’ teacher, nor any teacher back to the seventh generation, has set eyes on Brahma. Nor did the ancient Rishis claim to have done so. Surely the Tevijja Brahmins are declaring : ‘That which we do not know, do not see, to the union with that we point out the way.’ What is your opinion of that, Vāseṭṭha? Is not the talk of those Brahmins unreasonable?”

“It is unreasonable, Gotama.”

15. "It is just as if, Vāseṭṭha, a row of blind men, tied together in a line, were clinging one to another. The front man does not see, the middle man does not see, and the rear one does not see. So may the talk of the Tevijja Brahmans be compared; the front one does not see, the middle one does not see, and the rear one does not see. It amounts just to ridicule, to emptiness, to vanity.

16. "What is your opinion of this, Vāseṭṭha? Do the Tevijja Brahmans see the Moon and Sun, as other and ordinary people do, when, because of the directions in which they rise and set, at those places the Tevijja Brahmans implore and extol, hold up clasped hands in salutation, walk round and round in worship, utter charms?"

"Surely, Gotama, they see the Moon and Sun."

17. "Are they able to point out the way to union with the Moon and Sun? Are they able to say: 'This is the straight road, this is the direct path, the follower of which reaches union with the Moon or the Sun?'"

"No, they are not, Gotama."

18. "Then according to you, Vāseṭṭha, the Tevijja Brahmans, who see the Moon and Sun like ordinary people, are not able to point out the way to union with them. Further you say that neither the Tevijja Brahmans nor their teachers, nor teachers' teachers, have seen Brahma with their own eyes. Yet they are declaring: 'That which we do not know, do not see, to the union with that we point out the way.'"

P. 18-23. The Buddha employs again the similes of the man in love with a beautiful woman he has never seen, and of the building of a staircase to a palace



whose location he does not know. He states again the impossibility of the Tevijja Brahmans showing the way to a state of union with that which they neither see nor know, and continues :

24. "It is just as if this Aciravatī river were brimful of water and a man should come along wanting to cross. Standing on this bank he addresses the opposite bank so : 'Come here, you other bank! Come here!' What do you think, Vāsetṭha? Would the far bank of the river come over to this bank because the man spoke to it, or asked it to, or hoped it would, or wanted it to?"

"No, indeed, Gotama."

25. "Then surely, Vāsetṭha, the Tevijja Brahmans, not doing the things that make a man a brahman, but doing the things that are not fitting for a brahman, say thus : 'We call on Indra, Soma, Varuṇa, Isāna, Pajāpati, Brahma, Mahiddhi, Yama'. Because they appeal and request, aspire or rejoice, will they, at the dissolution of the body after death, attain to union with Brahma? Such a state of affairs cannot be.

26. "Or if this river Aciravatī were brimful of water and a man came along wanting to get to the other side, if his hands were fettered, tied firmly with strong bonds, behind his back, would he, do you think, be able to get there?"

"Certainly not, Gotama."

27. "In this way, Vāsetṭha, there are five leads of desire, called in the discipline of the Noble Ones "fetter", or "bond". What are the five? Pleasurable, exciting material qualities perceived by the eye, ear, senses of smell, taste and touch. These five leads to sensual enjoyment the Tevijja Brahmans are greedy

for and they become infatuated with them. They do not see their disadvantages and they do not know the way of escape from them; they enjoy them."

P. 28 The Buddha points out again the impossibility of such Brahmans as these achieving union with Brahma at their death.

29. "It is just as if this river Aciravatī were brimful of water and a man came along wanting to get to the other side. If he should lie down and cover himself up to the head, do you think he would be able to get there?"

"No, Gotama."

30. "Just so are these five hindrances to progress, called in the discipline of the Noble Ones 'bars', 'hindrances', 'obstacles', 'entanglements'. They are : the urge of sensual things, ill-will and anger, sloth and torpor, agitation and worry, and uncertainty. With these Five Hindrances the Tevijja Brahmans are veiled, hemmed in, obstructed, enveloped. That they should, on the destruction of the body at death, become united with Brahma—such a state of affairs could not be.

31. "What do you think, Vāsetṭha? What have you heard of the sayings of brahmans, teachers of teachers of brahmans, venerable and ancient? Is Brahma provided with wives and possessions or is he not?"

"He is not."

"Is his mind free from enmity or not?"

"It is free."

"Is his mind troubled or not?"

"It is untroubled."

"Is his mind free from defilements or not?"

"It is free."

"Does he wield self-mastery or not?"

"He wields self-mastery."

P. 32-35. The Buddha then puts the same questions regarding the Tevijja Brahmans and receives replies contrary to those given for Brahma. For these reasons also they cannot at death attain to union with Brahma. The Buddha says :

36. "Surely here, Vāseṭṭha, the Tevijja Brahmans approach the river, get tired and sink down. Having sunk down they are dejected, or, presumably, they wait to learn of a dry crossing and get over that way. Therefore the knowledge of the Tevijja Brahmans is said to be a triple-knowledge of barren soil, jungle, and ruin."

37. Vāseṭṭha said : "I have heard it declared that the Samaṇa Gotama knows the way to union with Brahma."

"What do you think, Vāseṭṭha? Is Manasākaṭa near here or far away?"

"It is near."

"Then let us say there is a man born and brought up in Manasākaṭa. If someone asked him the way there, would he, inevitably, have no difficulty in giving the answer?"

"Of course not, Gotama. If the man were born and brought up here he would know all the roads leading to the place."

38. "It could be that he might have difficulty, but to the Tathāgata there is no difficulty in answering questions about the Brahma world and the mode of progress thereto. For I know and understand Brahma, the Brahma world, the ways and modes of progress

thereto; accordingly I have followed the course and have arisen in the Brahma world. Therefore I have the knowledge."

39. "I have heard, Gotama," said Vāseṭṭha, "that the Samaṇa Gotama teaches the way to union with Brahma. Let the Samaṇa Gotama be pleased to point out that way. Let him raise up and help mankind, the progeny of Brahma."

40. "Suppose, Vāseṭṭha, a Tathāgata arises in the world, an Arahāt, fully enlightened, perfect in knowledge and conduct, wise as to the worlds, an incomparable guide to man's self-mastery, happy, a teacher of devas and men, a Buddha, an Exalted One. Having thoroughly understood and realised in His own experience this world, the worlds of devas, of Māra, of Brahma, samaṇas and Brahmans, mankind of all classes, He declares His knowledge. He preaches the Truth, lovely in its origin, lovely in its development, and lovely in its consummation. He makes known the religious life, its meaning and attributes, in its entirety and perfection.

41. "A householder, or householder's son, or a man of ordinary family, hears the Teaching. He comes to feel confidence in the Tathāgata. Possessed of this confidence he reflects: 'The household life is cramping; it is a path choked with dust; to leave it is to come out into the open air. Settled in a house it is not easy to lead the Higher Life in its complete purity, polished like a conch-shell. Surely I should shave my head and beard, put on the yellow robe, and, leaving my home, go out into the homeless life.' In course of time he gives up his possessions and circle of kinsmen, small or large, shaves his head and beard, and,

taking the yellow robe, goes out into the homeless life.'

42. "So he lives the homeless life, keeping the Rules of the Order, having his senses under control. He is complete in observances regarding food and behaviour, seeing danger in the smallest faults. Having taken upon himself the religious rules, he disciplines himself in the precepts by means of good body-action and good word-action. He leads a pure life, is complete in the Moralities, the doors of his senses are guarded, he is mindful and aware, and is possessed of content."

P. 43-75. In the words of the Sāmañña-Phala Sutta 43-62 the Buddha describes the Moralities, showing how the bhikkhu is perfect in conduct. There follow the paragraphs 63-75 describing sāmādhi and concluding with the abolition of the Five Hindrances, with the resulting joy. The Buddha then continues :

76. "From his thought imbued with loving-kindness (*mettā*), the bhikkhu suffuses with loving-kindness one quarter of the world and so continues. Then he suffuses a second, third, a fourth quarter. Above, below, across, everywhere, the entire world, he suffuses with loving-kindness from the mind, extensive, becoming unlimited, without ill-will or trace of hurt, and so remains.

77. "Just as a powerful trumpeter reaches with little difficulty to the four quarters of the world, so with the freeing of the mind by loving-kindness he who fulfils this example will not remain standing there. This, *Vāseṭṭha*, is the way to union with Brahma.

P. 78-80. The Buddha describes how the bhikkhu imbues his thought with *karuṇā*, compassion, *muditā*, sympathy for the welfare of others, and *upekkhā*,

equanimity. In each case he uses the simile of the trumpeter, emphasising that "He who fulfils this example will not remain stationary there", and that "This is the way to union with Brahma". Then, as in paragraph 31, He puts the questions to Vāsetṭha, comparing the mode of living of Brahma with that of the Brahmans of the present day. He sums up as follows :

81. "Surely, therefore, the bhikkhu, being without wives and possessions, without ill-will, without trouble in his mind, without defilements, but with self-mastery, as is Brahma, surely he will, on the dissolution of the body at death, become united with Brahma. For that there is supporting evidence."

82. "It is excellent, Gotama! Excellent! It is just as if that which had been reversed should be set erect, or that which had been covered over should be revealed, or that which had gone astray should be put right, or that an oil-lamp should be brought into darkness so that he who has eyes may see material forms. Even so has Gotama made known, by many figures of speech, the Doctrine of Truth. And now I go for my Refuge to the Exalted Gotama, to His Dhamma and to the Saṅgha of bhikkhus. May the Exalted Gotama receive me as having taken that Refuge from this day onwards as long as life shall last."

## XIV. MAHĀPADĀNA SUTTANTA

P. 1-4. The Buddha was once staying in the Kareri hut in Anātha Piṇḍika's Park in the Jeta Wood at Sāvatti. Many bhikkhus, returning from their rounds of collecting alms, ate their meal and foregathered in the Kareri Pavilion. They came to a discussion of the circumstances of former lives. The Buddha approached, and, enquiring the subject of conversation, asked them if they would like an address concerning the matter. The bhikkhus welcomed the suggestion and He spoke as follows :

4. "Ninety-one aeons ago, bhikkhus, there arose in the world Vipassi, Exalted One, arahat, fully-enlightened. Thirty-one aeons ago there arose Sikhi and Vessabhu. In the present aeon have arisen Kakusandha, Konāgamana, Kassapa, each one an Exalted One, an arahat, fully enlightened. Now I have arisen in this aeon, an Exalted One, an arahat, fully-enlightened.

5, 6. "Vipassi was born in the Khattiya caste, Sikhi and Vessabhu were also Khattiyas. Their family names were each Kondañña. Kakusandhu, Konāgamana and Kassapa were born in the Brahman caste and their family names were each Kassapa. I was born in the Khattiya caste and my family name was Gotama. The length of life of Vipassi's aeon was eighty thousand years, of Sikhi's seventy thousand, of Vessabhu's sixty thousand, of Kakusandha's forty thousand, of Konāgamana's thirty thousand, and of Kassapa's twenty thousand years. Mine now,

bhikkhus, is an insignificant length of life; one lives a long time who reaches round and about a hundred years."

P. 8, 9. The Buddha gives for each of the previous Buddhas the name of the tree under which He was enlightened and the names of His chief disciples. For Himself He gives His tree as "Assattha" and His chief disciples as Sāriputta and Moggallāna.

10. "Of Vipassi there were three assemblies of disciples, one numbering sixty-eight hundred thousand, another one hundred thousand, and the third eighty thousand. These three assemblies had all destroyed the āsavas.

"Sikhi Buddha had three assemblies, of a hundred thousand, eighty thousand and seventy thousand arhats; Vessabhu had also three assemblies numbering eighty, seventy and sixty thousand arhats, Kakusan-dhu, Konāgamana and Kassapa had each one assembly of forty thousand, thirty thousand and twenty thousand arhats respectively.

"I now have one assembly of twelve hundred and fifty bhikkhus; all of them have destroyed the āsavas."

P. 11-14. The Buddha gave also the names of the principal bhikkhu attending each of the former Buddhas, the name of the father and mother of each Buddha and the name of His birth-place. For Himself He gave the name of His chief attendant bhikkhu as Ānanda, of His father and mother Suddhodana and Māyā, respectively, and of His birth-place as Kapilavattu.

The Buddha then rose from His seat and returned to the hut, while the bhikkhus, marvelling at His attainments, considered how He might have come to



know the facts concerning the previous Buddhas. Later in the afternoon the Exalted One emerged from His seclusion, went back to the Pavilion, and explained the source of His knowledge.

15. "From His thorough understanding of the ultimate principles of the Dhamma, the Tathāgata remembers the facts concerning Buddhas of former times, Their Parinibbānas, Their destroying of obstacles, the paths They cut, Their cycles of rebirth exhausted, Their overcoming of all suffering. He remembers Their births, Their names, ancestry, duration of years, Their two chief disciples and Their assemblies of disciples. He remembers : 'Such were Their names, such Their ancestry, Their Morality, Their Dhamma, Their Insight and Wisdom, Their being in such-and-such condition and Their freeing.' Also because the devas have related it to the Tathāgata He remembers these things. Do you wish, bhikkhus, to hear more concerning former lives?"

P. 16-38. The Buddha repeated the details of Vipassi Buddha's rank, family, giving His birth-place as Bandhumati and parents as Bandhuma and Bandhumati. He told how Vipassi as a Bodhisatta left the Tusita heavens, the highest but one of the six worlds of the sensuous sphere or Kāmāvacara, and, according to precedent, consciously assumed the pre-natal state in his earthly mother. Then, having described the details of his birth in the present world, Gotama Buddha told of the summoning of the Brahman soothsayers by Vipassi's father and of their pronouncement. This is identical with the statement regarding the mantras and the thirty-two marks of a great man as set forth in Ambaṭṭha Sutta I. 5. and is to the effect that, bear-

ing the thirty-two marks of a great man, the child would become either a great king or an arahat, fully enlightened.

Vipassi was very carefully tended during his childhood and exhibited phenomenal intelligence. In accord with the length of his life as given by Gotama Buddha, Vipassi's childhood and youth were protracted over many aeons.

## CHAPTER II

1. "Now, bhikkhus, when after many years, many centuries, many millennia, had passed, the young Vipassi addressed his charioteer thus :

" 'Harness the horses, charioteer. We are going to see the pleasure-ground.'

" 'Very good, Sir.'

"Vipassi got up into the chariot and was driven to the pleasure-ground.

2. "On the way he saw an old man, bent like the beam of a roof, crooked, leaning on a stick, trembling and sick, all the pride of his manhood gone. Vipassi said to the charioteer :

" 'What has the man done, that his hair and body are not like other men's?'

" 'He is what is called an "aged" man, Sir.'

" 'Why is he called "aged"?'

" 'He is called "aged" because he has not long to live.'

" 'Am I also something that grows old, not yet past old age?'

" 'You, Sir, and we too, are all things that grow old; we are not yet past old age.'

“This is far enough. No further to the pleasure-ground today. Turn back and go home.’

“Very good, Sir.’

“The charioteer drove Vipassi back to his home. Arrived there Vipassi was overcome with grief; he lamented : ‘Shame on this thing called “birth”! Shame that, having been born, the thing called “old age” will appear!’

3. “The Rāja Bandhuma called the charioteer and asked :

“‘Did the boy enjoy himself in the pleasure-ground? Did he find any amusement there?’

“‘No, Sir.’

“‘Why not?’

“The charioteer told the Rāja what had happened.

4. “The Rāja thought : ‘Vipassi must not leave the kingdom; he must not leave his home and go out to the homeless life. It must not happen as the Brahman soothsayers said.’

“So the rāja increased the appeal to the five pleasure-senses of Vipassi, so that he should become a ruler and not go out into the homeless life. Therefore Vipassi continued, given over to the gratifying of the pleasures of the five senses.”

P. 5-14. At intervals of many years, Vipassi made three other excursions to the pleasure-ground. On the first of these he turned back at the sight of a sick man who had collapsed on the ground, and on the second at the sight of a crowd collected round a dead man. Returning to his home he was as depressed as he had been after encountering the aged man, but his parents pursued the same course of providing him with in-

creasing sensual attractions and he continued in the same kind of life.

Then after many more years he drove again to the pleasure-ground and saw another unfamiliar sight. The charioteer explained that this was a wandering mendicant, whereupon Vipassi gave orders to be driven up to him. Addressing the mendicant he said :

14. "What have you done that your head is not as other men's are? Your clothes not as other men's?"

"I am a pabbajita, O lord!"

"What, exactly, is a pabbajita?"

"I distinguish as a pabbajita : one who walks well in the Truth, who maintains calm, who performs good and meritorious deeds, does not cause injury, and is compassionate to all living beings."

"You define the pabbajita well."

15. "Drive home, charioteer. I will shave my head and beard, take the yellow robe, and go out into the homeless life."

"Very good, Sir!"

"The charioteer drove back to Vipassi's home, Vipassi shaved his head and beard, put on the yellow robe, and went out into the homeless life."

16. "Many people of the royal city of Bandhumati heard that he had done these things. 'This can be no ordinary doctrine and discipline for which Vipassi takes to the homeless life', they said. 'Why do not we do so too?' So they shaved their heads and beards and went out into the homeless life according to the example of Vipassi Bodhisatta. Thus Vipassi made his rounds of the villages and market-towns of the kingdom with a following."

17. "When he had retired to the seclusion of a lonely place, this thought came to his mind : 'It is not fitting that I should live with a crowd. I should live apart.' After a while he left the followers and lived away from them. The eighty-four thousand followers went one way and he went another.

18. "Then, bhikkhus, to the Bodhisatta Vipassi, dwelling in seclusion in a lonely place, there arose this consideration : 'Surely this world has fallen into distress. One is born, becomes old, dies, passes from one state and arises again in another ; from this suffering, from old age and death, one does not come to know an escape. When will the escape from this thing called suffering be evident?' "

*Note. For reference the stages in the following development are numbered i-x.*

"Then, bhikkhus, from the Bodhisatta Vipassi's directing of his mind to the origin, came the penetration of insight :

(i) "With what being present do decay and death exist? What is the foundation (*paccaya*) of decay and death? Through there being birth there are decay and death; from birth as foundation there are decay and death."

(ii) "With what being present does birth exist? What is the foundation of birth? Through there being the process of life as foundation there is birth.

(iii) "With what being present does the process of life exist? What is the foundation of the process of life? Through there being a finding of support there is the process of life; from the finding of support as foundation there is the process of life.

(iv) "With what being present does the finding of support exist? What is the foundation of the finding of support? Through there being craving there is the finding of support; from craving as foundation there is the finding of support.

(v) "With what being present does craving exist? What is the foundation of craving? Through there being feeling there is craving; from feeling as foundation there is craving.

(vi) "With what being present does feeling exist? What is the foundation of feeling? Through there being contact there is feeling; from contact as foundation there is feeling.

(vii) "With what being present does contact exist? What is the foundation of contact? Through there being the fields on which consciousness arises with respect to the six doors (*i.e. the five physical senses and the mind*) there is contact; from the six fields as foundation there is contact.

(viii) "With what being present do the six fields arise? What is the foundation of the six fields? Through there being mental and physical states (*nāma-rūpa*) there are the six fields; from the mental and physical states as foundation there are the six fields.

(ix) "With what being present do the mental and physical states exist? What is the foundation of the mental and physical states? Through there being consciousness there are mental and physical states; with consciousness as foundation there are mental and physical states.

(x) "With what being present does consciousness exist? What is the foundation of consciousness?

Through there being mental and physical states there is consciousness; with mental and physical states as foundation there is consciousness.

19. "Then to the Bodhisatta Vipassi came the thought : 'From mental and physical states this consciousness returns to them; it does not go further. By this much can one be born, grow old, die, fall away from one existence and rise up again in another, namely: that with mental and physical states as foundation there is consciousness, that with consciousness as foundation there are the six fields of consciousness, and so on (i.e. viii-ii) till with the process of life as foundation there is birth, and with birth as foundation there are old age, death, grief, tribulation, suffering and all ills. So arises the whole mass of suffering.'

'The Origin! It is the Origin!'

"At that thought, bhikkhus, to the Bodhisatta Vipassi arose the sight into things not previously recollected; in him arose knowledge, insight, wisdom and light.

20. "Then, bhikkhus, the Bodhisatta Vipassi saw : 'With what not being present do death and decay not exist? With the cessation of what do death and decay cease? By the means of there being no birth, there is no death or decay; with the cessation of birth there is the cessation of death and decay.'"

Proceeding similarly with the links of the Chain, (ii) Birth and the process of life, (iii) the process of life and the looking for support for it, (iv) the looking for support and craving, (v) craving and feeling, (vi) feeling and contact, (vii) contact and the six sense organs with their corresponding objects,

(viii) the six doors and mental and physical states, (ix) mental and physical states and consciousness, (x) consciousness and mental and physical states, (ix) becomes "With what being absent do the mental and physical states not exist? With the cessation of what do the mental and physical states cease?" The answer is : Through there being no consciousness there are no mental and physical states; from the cessation of consciousness there is cessation of the mental and physical states. (x) is in reverse to (ix). Gotama Buddha continued.

21. "Then, bhikkhus, there came to the Bodhisatta Vipassi this thought: I have attained to the Insight-path of Supreme Wisdom."

Vipassi repeats the Chain : From the cessation of mental and physical states comes the cessation of consciousness; from the cessation of consciousness comes cessation of mental and physical states; from cessation of mental and physical states comes cessation of the six doors . . . and so on to : from the cessation of birth comes the cessation of old age and all suffering.

"Cessation! It is the Cessation!"

"Then to the Bodhisatta Vipassi there arose the sight into things not previously recollected; in him arose knowledge, insight, wisdom and light.

22. "And afterwards, bhikkhus, he remained in contemplation of the growth and decay of the five factors of support for existence (*khandha*) : 'Thus are the material qualities, thus their uprising and setting down; thus are feelings, perception, activities (*sankhāra*) and consciousness, their respective up-risings and setting down.'



“Remaining thus in contemplation of the growing and decay of these five groups, it was not long before his mind was by that means freed from the āsavas.

### CHAPTER III

1. “Then there occurred to Vipassi, the Exalted One, Arahāt and All-Knowing One : ‘What if I should now teach the Doctrine, the Truth? But there also occurred to Him : I attained to this Truth, profound, difficult to discern, difficult to understand, of peaceful and excellent import, not of the order of logical deduction, subtle, which only the wise can appreciate. Yet this generation is attached to pleasure and delights in the attainment, and because of this it is difficult for it to understand the matters, namely, this causation and the Law of “This arises depending on That” (*Paṭicca-samuppāda*). These, too, are matters difficult to understand, namely : the calming of all mental concomitants, the forsaking of all substrata of rebirth, the destruction of craving, dispassionateness, quietude of heart, nibbāna. If I should teach the Dhamma and others did not understand it from me, that would be wearisome to me; that would be a vexation to me.’

2. “Then, bhikkhus, in the mind of the Supreme Buddha Vipassi there flashed these verses never before heard :

*‘With difficulty I attained; why should I now declare that which I have found?*

*Afflicted with greed and anger, they cannot perceive the true, the thorough omniscience*

*Moving against the stream, clever, profound, hard to see, fine as an atom.*

*Infatuated with lust they do not see; shrouded in ignorance they cannot see.'*

"Then, bhikkhus, Vipassi Buddha, discriminating in His mind, was in favour of remaining inactive in the preaching of the Dhamma. The thought reached to a certain great Brahma who reflected : 'Surely the world will cease to be, will be destroyed, if Vipassi does not preach the Dhamma.'

3. "Then, bhikkhus, as a strong man stretches out his bent arm or draws it back, the Brahma disappeared from the Brahma-world and became manifest to Vipassi. He said : 'Let the Exalted One, the Happy One, preach the Dhamma! There are living beings with few defilements who, for lack of the Dhamma, would dwindle away, would not be informed of the Truth.'

P. 4-6. Vipassi replied that He had considered the preaching of the Dhamma and gave His reasons for deciding against it. The Brahma asked Him a second time but Vipassi again refused. The third time, however, Vipassi felt compassion for all beings, and with His Buddha's vision, saw beings of varying degrees of defilement, of sharpness of faculties, of varying dispositions, of different capacities for learning, living in evil and fear, with small appreciation of a future world.

7. "The great Brahma perceiving the thought of Vipassi, spoke this verse :

*" 'As a man who has climbed to the hill-top  
Looks down on the people below,*

*So the Sage having reached to All-Vision  
Sees men as afflicted with woe.  
He considers their birth and decaying,  
And attaining to Victory himself,  
A Leader, a man free of Grasping  
Who has broken the rounds of rebirth  
Sees others possessed of ability—  
May he teach them the Dhamma himself.'*

"Then, bhikkhus, the Exalted Vipassi addressed this verse to the great Brahma :

*"The doors of the deathless state are open wide.  
Let those who have ears abandon blind beliefs.  
Brahma! Perceiving vexation in teaching,  
I did not declare the Dhamma to mankind.'*

"The great Brahma, aware that it was he who had brought about the preaching of the Dhamma by Vipassi to men, saluted Him and disappeared from His presence.

8. "Then Vipassi thought : 'To whom should I first preach the Dhamma? Who will understand quickly?'

"There are Khaṇḍa, the Rāja's son, and Tissa, the son of his Religious Adviser; both live in the royal city of Bandhumati. They are knowledgeable, learned, wise, have little defilement, and are descended from a class with few defilements, I will preach the Dhamma first to them; they will understand it quickly.'

"Like a strong man stretching out his arm or drawing it back, Vipassi disappeared from the foot of the Bodhi tree and became manifest in the Shelter in the Deer Park at the royal city of Bandhumati.

9. "He called to the park-keeper : 'Go, my good man, into the city and tell Khaṇḍa the Rāja's son, and Tissa the Adviser's son, that the Exalted Vipassi is staying in the Shelter in the Deer Park. He wants to see you.'

" 'Very good, Sir.'

"The park-keeper went with the message.

10. "Khaṇḍa and Tissa harnessed their horses and drove out of Bandhumati to the Deer Park. When the going was no longer possible, they left their chariots and approached Vipassi on foot. Having greeted Him they sat down to one side.

11. "Vipassi delivered to them an address graded as follows : concerning alms, morality, the place of happiness, making known the disadvantages, degradations and defilements of the desires belonging to this world and the profits in renouncing the world. When He discerned the minds of Khaṇḍa and Tissa to be able, tender, free from obstructions to progress, joyful and devoted, He declared the teaching to which the Buddhas by Their own actions have won : Suffering, the Origin of Suffering, the Cessation of Suffering, and the Way to the Cessation of Suffering. Just as a clean cloth from which the stains have been completely removed takes a dye, even so in Khaṇḍa and Tissa, as they sat there, arose the shining, stainless eye of wisdom ; they saw : 'Whatever things have an uprising, these also must have a passing-away.'

12. "They realised the final Truth, reached, mastered and penetrated into it, passed beyond doubt and perplexity, and, obtaining confidence, relied on no other person for the teaching of the Exalted One. They exclaimed :

“Excellent, Venerable Sir! Excellent! It is just as if that which had been reversed should be set erect, or that which had been covered should be revealed, or that which had gone astray should be set right, or that an oil-lamp should be brought into darkness so that he who has eyes may see material forms. Even so has the Venerable One made known, by many figures of speech, the Doctrine of Truth. And now, Sir, we go for our Refuge to the Exalted One, and to His Dhamma. Let the Exalted One receive us as followers to take the higher ordination.’

13. “Vipassi received them and discoursed to them on the Dhamma, arousing them, establishing them, gladdening them, pointing out the disadvantages, degradations, defilements of conditioned things, and the profits in renouncing the world. It was not long before the minds of Khaṇḍa and Tissa were freed from the āsavas.”

P. 14-17. The news that Khaṇḍa and Tissa had gone out to the homeless life and were followers of Vipassi spread amongst the people of Bandhumati. Appreciating again that such doctrine and discipline could be no commonplace ones, they thought : “Why should not we do as Khaṇḍa and Tissa have done?” They therefore went to see Vipassi Who addressed them as He had done Khaṇḍa and Tissa, and all eighty-four thousand attained to the status of arahat.

Another eighty-four thousand people heard of the first contingent from Bandhumati. They too went to Vipassi, listened to Him, and became arahats.

22. “There was then, bhikkhus, a large body of the Saṅgha at Bandhumati. The Exalted Vipassi, realising this, thought : ‘Suppose I should say to them :

‘Go out and about amongst the people for their welfare and their happiness, in compassion for the world and for the individual welfare and happiness of devas and men. Do not go singly; go in pairs. Preach the Dhamma, lovely in its origin, lovely in its development, and lovely in its consummation. Declare the Religious Life, its meaning and attributes, in its entirety and perfection. There are living beings with few defilements who, for lack of the Dhamma, would dwindle away, would not be well-informed in the Dhamma. And then, bhikkhus, after a lapse of six years you should return to the royal city of Bandhumati and recite the Pātimokkha.’”

P. 23. The Great Brahma appeared again to Vipassī to express his approval. He promised that the inhabitants of the Brahma-world should also come to Bandhumati every six years to recite the Pātimokkha, then return to the Brahma-world. Vipassī gave the formal injunction to the bhikkhus and most of them set out on their journeys the same day.

27. “By that time, bhikkhus, there were eighty-four religious dwellings in Jambudīpa. After one year there was issued by the devas the reminder : ‘It is one year, Sirs, since we set out; five years remain. After the lapse of five years we should return to Bandhumati to recite the Pātimokkha.’

“Each year the devas gave similar reminders, and at the end of the sixth year the bhikkhus returned to Bandhumati. Some travelled by their own iddhi powers, others by the iddhi powers of devas. Arrived there they recited the Pātimokkha.

28. “Then, bhikkhus, the Exalted Vipassī spoke this Pātimokkha to the Saṅgha of bhikkhus :

*“Prolonged patience is the best austerity. The Buddhas say:*

*Nibbāna is the highest of all things.*

*He who injures others is not a pabbajita.*

*He who oppresses others is not a samana.*

*Abstaining from all evil, acquiring good,*

*Purifying the mind — that is the Teaching of the Buddhas.*

*Not blaming, not injuring, exercising restraint according to the Pātimokkha,*

*Moderation in food, eating and sleeping in remote places,*

*Striving in concentration — that is the Teaching of the Buddhas.’”*

P. 29-32. Gotama Buddha now relates how He came to hear of all the details concerning Vipassī Buddha. He was staying once in the Subhaga Wood at Ukkatṭhā, under a large sal tree. Meditating, the thought came to Him that of easily accessible realms He had not lived in for some time was that of the Suddhāvāsa devas, the highest of the realms of the Rūpaloka. Proceeding there, He was told in the Aviha realm, by devas who had led the religious life under Vipassī when they were on Earth the facts of Vipassī's birth on earth and the subsequent events of His life there. Others of the Suddhāvāsa devas told Gotama Buddha of His own uprising in this present world, His name, Gotama, of the details of His place of birth, parentage, disciples, and His preaching of the Dhamma. These devas had heard the Dhamma from Gotama and had been reborn, in consequence, in the Suddhāvāsa realm.

Gotama Buddha visited the Ātappa, Sudassa, Akani-ttha and Sahassāni devas. In each case He was told of Buddhas Who had once taught the Dhamma on Earth, and Whose teachings had brought to the various classes of devas rebirth in their present abodes.

Gotama Buddha concluded His address to His Saṅgha of bhikkhus on Earth as follows :

33. "Thus, bhikkhus, from His thorough understanding of the ultimate principles of the Dhamma, the Tathāgata remembers the facts concerning Buddhas of former times, Their Parinibbānas, Their destroying of obstacles, the paths They cut, Their cycles of rebirth exhausted, Their overcoming of all suffering. He remembers Their births, Their names, ancestry, duration of years, Their two chief disciples and Their assemblies of disciples. He remembers : 'Such were Their names, such Their ancestry, Their Morality, Their Dhamma, Their Insight and Wisdom, Their being in such-and-such condition and Their freeing.' "

Thus spoke the Exalted One. The Bhikkhus, delighted, rejoiced at the Discourse of the Exalted One.



## XV. MAHA-NIDANA SUTTANTA

1. Thus have I heard. The Exalted One was once staying amongst the Kurus where there is a market-town called by the Kurus, Kammāssadhamma. Venerable Ānanda went to the Exalted One, and having saluted Him sat down to one side. Venerable Ānanda said to the Exalted One :

“It is wonderful, Sir, wonderful, that while the construction and appearance of the law of Paṭicca-samuppāda are profound, yet to me it seems perfectly clear.”

“Do not say so, Ānanda ; do not speak like that. The construction and appearance of the Paṭicca-Samuppāda are profound. From lack of understanding and penetration of it, this generation has become like a tangled ball of string, a matted bird’s nest, subject to a round of rebirths in a state of suffering.

2. “Do there exist in this (Paṭicca-Samuppāda) a foundation for decay and death? If you were asked, Ānanda, you should say : There does. If you were asked what is the foundation for decay and death, you should say : From birth as foundation there are decay and death.”

P. 2. There follows a repetition of the Chain (i-x) as in Mahāpadāna Suttanta, the questions being put in the above form. The six fields of contact are, however, omitted, so that the connection is made as between contact and mental and physical states, i.e. as between vii and ix.

P. 3. The Buddha then goes over the Chain in the reverse order to the above and concludes : "So arises the whole mass of ill." Working again through the Chain in the original order, He introduces more explanations.

4. "I have said : 'With birth as cause and conditioning factor there are decay and death.' This, Ānanda, should be understood according to this method. If there were no birth by means of anything, anywhere, of anyone, from anyone, if there were no birth of any beings anywhere, no birth in any respect, from the cessation of birth would decay and death appear?"

"No, Sir."

"Therefore this is the root, the source, the origin, the foundation (*paccaya*) of decay and death, namely birth.

5. "I have said : 'From the process of life as cause and conditioning factor there is birth.' That should be understood according to this method. If there were no process of life by means of anything, anywhere, of anyone, from anyone, as follows : process of life in the sphere dominated by the senses, process of life in the Fine-material world, process of life in the non-material world, if there were no process of life in any respect, from the cessation of the process of life would birth appear?"

"No, Sir."

"Therefore, Ānanda, this is the root, source, origin, foundation of birth, namely, the process of life.

6. "I have said : 'From the finding of support as cause and conditioning factor there is the process of life.' That, Ānanda, should be understood according

to this method. If there were no finding of support by means of anything, anywhere, of anyone, from anyone, as follows : finding of support in sensual objects, finding of support in views, or in ceremonial observances, or in theories of the self, if there were no finding of support in any respect, with the cessation of finding of support would there be the process of life?"

"No, Sir."

"Therefore, Ānanda, this is the root, source, origin, foundation of the process of life, namely, the finding of support.

7. "I have said : 'From craving as cause and conditioning factor there is the finding of support'. That, Ānanda, should be understood according to this method. If there were no craving by means of anything, anywhere, of anyone, from anyone, as follows : craving for material forms, sounds, odours, tastes, touch, objects of thought, if there were no craving in any respect, with the cessation of craving would there be finding of support?"

"No, Sir."

"Therefore, this is the root, source, origin, foundation of finding of support, namely, craving."

P. 8. The Buddha speaks similarly of feeling as the foundation of craving, relating feeling to the five physical organs of sense and to the mind, and then continues :

9. "Thus, Ānanda, feeling determines craving, craving determines pursuit, pursuit determines acquisition, acquisition determines judgement and discrimination, judgement and discrimination determine the urge of attachment, the urge of attachment determines attachment, attachment determines the taking up of posses-

sion, taking up of possession determines selfishness, selfishness determines protection, and, as a consequence of protection, sticks, swords, disputes, strife, slander, lies, and a variety of evils are produced."

P. 10-17. As in the previous paragraph, the Buddha shows that, if there were no protection of any sort, there would be none of the evils mentioned. Repeating that selfishness is the root etc. of protection, possession the root of selfishness, and so on, the Buddha concludes :

18. "Therefore, Ananda, the root, source, origin, foundation of pursuit is, namely, craving. Thus these two things from being two, are united as one through feeling."

P. 19. The Buddha repeats that contact through one of the five physical senses or the mind is the foundation of feeling, and that the mental and physical states are the foundation of contact. He continues :

20. "I have said : 'Mental and physical states are the cause and conditioning factors of contact.'

"If the conditions, features, signs and indications, the total of which is known as the Mind-group, or mental states, did not exist, would there be evident in the physical states any reaction due to mental contact?"

"No, Sir."

"If the conditions, features, signs and indications, the total of which is known as the Form-group, or physical states, did not exist, would there be evident in the mental states any reaction due to physical contact?"

"No, Sir."

"If the conditions, features, signs and indications, the total of which is known as mental and physical

states did not exist, would there be evident any mental or physical reaction to contact?"

"No, Sir."

"If the conditions, features, signs and indications, the total of which is known as mental and physical states did not exist, would any contact be evident?"

"No, Sir."

"Therefore, Ānanda, the root, source, origin and foundation of contact are, namely, mental and physical states.

21. "I have said : 'From consciousness as cause and conditioning factor there are the mental and physical states.' That, Ānanda, should be known according to this method. If consciousness should not enter at conception, would mental and physical states develop?"

"If consciousness, having entered at conception, should become deflected, would the mental and physical states come into existence in the present life?"

"If the consciousness of a very young person, boy or girl, should be cut off, would the mental and physical states come to maturity, undergo growth and full development?"

"No, Sir."

"Therefore, Ānanda, the root, source, origin and foundation of mental and physical states is, namely, consciousness.

22. "I have said : From mental and physical states as cause and conditioning factor there exists consciousness.' That should be understood according to this method. If consciousness did not become established in the mental and physical states, would there be evident the extension of birth, decay, death, and the rise and production of ill?"

“Therefore, Ānanda, the root, source, origin and foundation of consciousness consists in the mental and physical states. By this much is one born, by this much does one grow old, die, pass from one existence and rise up again in another, to the extent of the range of the contact of mind with ideas, of the range of language, concepts and the roaming of intelligence. By this much does the cycle of rebirth go round and round to the discovering of the present life, namely : mental and physical states together with consciousness.

23. “Of what nature, Ānanda, are the declarations concerning the self? It is declared, either : ‘My self is small and has material qualities’, or : ‘My self is limitless and with material qualities’, or : ‘My self is small and without material qualities,’ or : ‘My self is limitless and without material qualities.’

24. “He who declares according to any one of these does so either with regard to the present life, or with regard to that which is to come, or because it seems to him : Such is not true but it is suitable for me in approaching the Truth.”

P. 25, 26. Similar remarks are applied by the Buddha to those who make no declaration concerning the nature of self.

27. “In what respects is the self perceived? The self is seen thus : ‘Feeling is my self;’ or : ‘Feeling is not my self, my self does not experience feeling;’ or : ‘Feeling is not my self, my self does not lack experience of feeling; by my self are things felt, the thing that feels is my self.’

28. “To the person who says ‘Feeling is my self’, it should be replied : ‘Friend, feeling is of three

kinds, happy, painful or neutral. In which of the three do you perceive your self?"

"At the time that one has a happy feeling, one does not sense an unhappy or neutral feeling. Similarly with the unhappy and neutral feelings.

29. "Happy feelings are impermanent, conditioned, arising from other relations, things of decay, age, destruction, annihilation. So are painful and neutral feelings. To the person feeling a happy feeling, if it should seem to him : 'This is my self', with the passing of the happy feeling there would be : 'Gone is my self'. Similarly with unhappy and neutral feelings. Thus, he who declares 'Feeling is my self' is taking for the self impermanence, a mixture of happiness and suffering, a thing coming into existence and dying away, here amongst things as seen in this world. Therefore, Ānanda, the statement 'My self is feeling' is not acceptable.

"To one who says 'My self does not consist in feeling, my self does not experience feeling', it should be replied : 'Where, friend, there is entirely no feeling, can it be said, "I am"?' "

"No, Sir."

"Therefore the statement 'My self does not consist in feeling, my self does not experience feeling' is not acceptable.

30. "To the person who says 'My self does not consist in feeling, my self does not lack experience of feeling; by my self are things felt, the thing that feels is my self', it should be replied : 'If feeling should cease completely, altogether and in every way, so that feeling did not exist in any respect, ceased absolutely, could it be said there : "I, this person, am"?' "

"No, Sir."

"Therefore the above statement is not acceptable.

31. The Buddha makes a similar statement with regard to the third aspect in which the self is perceived.

32. "From the time, Ananda, that the bhikkhu ceases to regard the self as consisting in feeling, experiencing feeling, and does not maintain 'My self experiences feeling, the thing that feels is my self', he grasps at nothing in the world, and, not grasping, does not long for anything. Not longing for anything he attains to his final release from the self. He comes to know : 'Exhausted is birth; the higher life has come to perfection; that which should be done has been done, there will be no more of the present state.'

"If anyone should say of the bhikkhus thus freed in mind 'The Tathāgata continues after death', that is a foolish theory. So is the theory 'The Tathāgata does not continue after death'. So are the statements 'The Tathāgata continues and does not continue after death', and 'The Tathāgata neither continues nor does not continue after death'. Why is this so? As far as the contact of mind and mental objects and the range thereof, as far as language and the range thereof, as far as concepts and the range thereof, as far as intelligence and the roaming of intelligence, so far does there reach the cycle of rebirth and its turnings. Having thoroughly understood that, the bhikkhu is freed, and, being so freed, he does not know and does not see in the same way. To him the theories are not intelligent.

33. "There are seven stages of sentient beings and two spheres of consciousness. What are the seven?



“There are beings having a variety of bodily states and states of intelligence, as in the case of men, certain devas, and certain people born in miserable states. This is the first stage of sentient beings.

“There are beings with a variety of bodily states but with uniform intelligence, like the devas of the company of Brahma having attained rebirth in the Brahma world for the first time. This is the second stage of sentient beings.

“There are beings with one kind of body but with diversity of intelligence, like the Abhassara devas. This is the third stage of sentient beings.

“There are beings with uniform body and uniform intelligence, like the Subhakiṇṇa devas. This is the fourth stage of sentient beings.

“There are beings who, from the passing in every respect beyond the perception of form, from the setting down of the perception of the opposing nature of objects, and from non-attention to discriminating between the diversity of objects — thus : ‘Space is infinite’ — attain to the field of consciousness on which arises the consciousness of the infinity of space. This is the fifth stage of sentient beings.

“There are beings who, from the passing in every respect beyond the consciousness of infinity of space — thus : ‘Infinity of consciousness’ — attain to the field of consciousness of the infinity of consciousness. This is the sixth stage of sentient beings.

“There are beings who, from the passing in every respect beyond the consciousness of the infinity of consciousness, thus : ‘Nothing exists’ — attain to and remain in the field of consciousness of ‘Nothing exists’. This is the seventh stage of sentient beings.

"The sphere of beings without perception, where consciousness is so subtle that it barely exists, if it exists at all, is the second sphere of consciousness.

34. "Therefore, Ānanda, as regards the first stage of sentient beings, where there is variety of bodily states and variety of states of intelligence, would it be in keeping that one who comes to know it, its origin, passing away, satisfaction and disadvantages, and the way of departure therefrom, should take delight in it? Similarly with the other stages.

"From the time that the bhikkhu has found out, according to the Truth, the origin of these seven states and two spheres, their passing away, their satisfaction and disadvantages and the way of departure from them, then he is said to have attained to the freeing of insight (*paññā-vimutti*).

35. "There are eight stages of deliverances (*vimokkhā*). What are the eight?

"He sees material composition as being material qualities.

"Having himself perception of formlessness he sees material compositions as exterior (without intrinsic nature).

"‘Pleasantness’ is one’s inclination to a thing.

"From having passed in every respect beyond the perception of form, from the setting down of the perception of the opposing nature of objects, and from non-attention to discriminating between the diversity of objects — ‘Space is infinite’ — he attains to and remains in the field of consciousness of the infinity of space."

The last three deliverances are : "Infinity of Consciousness," "Nothing Exists," and the state of "Al-

most No Consciousness", as already described. Then :

"From having passed in every respect beyond the very subtle state of consciousness, he attains to and remains in the experience of extinction of consciousness. This is the eighth stage of deliverance.

36. "From the time, Ānanda, that the bhikkhu enters on these eight deliverances, engaging on them in order, then in reverse order, in both orders consecutively, engaging in them and arising from them whenever and as far as he desires, from this time, having entirely destroyed the āsavas, having thoroughly understood and experienced for himself, freeing of mind and freeing of insight, here amongst things as seen in the present world, and having attained therein continues, then it is said that the bhikkhu has attained freedom by parts of two ways; further or more excellent such freedom does not exist."

Thus spoke the Exalted One. The Venerable Ānanda was delighted and rejoiced at the Exalted One's discourse.

## XVI. MAHĀ-PARINIBBĀNA SUTTANTA

*(This Suttanta is a composite work containing loosely-assembled material of various dates. Because of its length, only the oldest and salient features are here reproduced.)*

### CHAPTER I

P. 1-5. The Buddha was staying on the Vulture's Peak in Rājagaha. Ajātasattu, Rāja of Māgadha, who was proposing to attack the Vajjians, sent his chief minister to tell the Buddha and to watch carefully the Buddha's reaction to the information. Ven. Ānanda, who was waiting on the Buddha when the minister arrived, bore witness to the fact that the Vajjians had followed instructions given them earlier by the Buddha. The minister recognised that the Rāja could not expect success and went away. The Buddha then told Ānanda to assemble all available bhikkhus in the Hall, whereupon He exounded to them the conditions necessary for the welfare of a community. He said :

6. "As long as the bhikkhus continue their habitual assembly, assembling frequently, just so long may they be expected to prosper and not to go to the decline.

"As long as the bhikkhus assemble in peace, rise in peace, and perform in peace their duties as members of the Sangha, so long may they be expected to prosper and not to go to the decline.

“As long as the bhikkhus do not declare rules, do not abolish rules, living according to the rules of study and discipline they have taken on themselves, so long may they be expected to prosper and not go to the decline.

“As long as the bhikkhus respect, venerate, honour, and make offerings with devotion to the Elders and members of long standing as to fathers and leaders of the Saṅgha, considering it fitting to listen to them, so long may they be expected to prosper and not go to the decline.

“As long as the bhikkhus do not lose control of the arising of cravings leading to rebirth, so long may they be expected to prosper and not go to the decline.

“As long as the bhikkhus are happy in withdrawing to the seclusion of the forest, so long may they be expected to prosper and not go to the decline.

“As long as the bhikkhus shall individually be mindful, so that in the future men of attainment in the religious life shall come to them, and men of attainment who have already come shall live at ease, so long may it be expected that the bhikkhus will prosper and will not go to the decline.”

The Buddha then cited further series, each of several conditions, according to the keeping of which the bhikkhus could be ‘expected to prosper and not go to the decline’. In the second series the conditions are :

7. “As long as the bhikkhus do not become devoted to, or engaged in, worldly activities; do not take pleasure in or share in idle talking; do not take pleasure in slothfulness or delight in lassitude; do not become attached to or indulge in society; do not entertain evil wishes and have reached control over those leading

to evil; do not consort with evil companions; do not stop at incidental achievement of trifling specific attainments."

8. In the third series the conditions are :

"As long as the bhikkhus shall have confidence, feel shame (at wrong doing), have fear at wrong doing, possess much learning, possess great energy, foster mindfulness, and possess great wisdom."

9. In the fourth series the conditions are :

"As long as the bhikkhus shall maintain the constituents of Enlightenment (*Bojjhaṅga*) : mindfulness, the search after truth, energy, the joy resulting from detachment, serenity, concentration and one-pointedness of mind, equanimity."

10. In the fifth series the conditions are :

"As long as the bhikkhus shall perceive the impermanence (*anicca*) of all things, the lack of permanent entity in all things (*anatta*), ill (*asubha*), its disadvantages and the abandoning of it, the absence of desire, and the cessation of desire."

11. In the sixth series the conditions are :

"As long as the bhikkhus maintain goodwill in action, speech and thought towards other followers of the religious life, both openly and in secret; as long as they shall, according to the observance of the precepts, share in common with the other followers whatever they receive as righteous gift, even to the contents of the begging bowl, not partaking of such gain undivided; as long as they keep consistently, in entirety and without variations, the precepts which lead to freedom, which are extolled by the wise, which are untarnished and which lead to samādhi, and live therein endowed with these both openly amongst the other followers of

the religious life and in secret; as long as they maintain that noble understanding which leads to freedom and the complete destruction of suffering, living thus in understanding and endowed with understanding, both openly amongst the other followers of the religious life and in secret."

For as long as the bhikkhus live in conformity with the above conditions, the Buddha stated that they might be expected to 'prosper and not go to the decline.'

At Rājagaha the Buddha gave also the following discourse. It was repeated many times during His final tour and is referred to as the "Abundant" discourse :

12. "Thus are the Silā (Moralities), thus Samādhi (concentration and one-pointedness of mind), thus Paññā (Wisdom and Insight). Samādhi, set around with the Moralities is highly fruitful and productive of good results; Paññā set around with Samādhi is highly fruitful and productive of good results; the mind set around with Paññā is freed completely from the āsavas, namely, sense-desires, love of the process of life, false views, and lack of the Higher Knowledge."

The Buddha then went on to Ambalaṭṭhikā where He delivered the same discourse. Proceeding to Nālandā He was visited by one of His two principal disciples, Sāriputta. Sāriputta made this declaration :

13. "It is not mine to understand the ways of thought of the arahats and Supreme Buddhas of the past, the future or the present; but I know the tradition of the Dhamma : 'Those who, long ago in the past, were arahats, Fully Enlightened Ones, all these Exalted Ones, having destroyed the Five Hindrances, impurities of mind which make weak the insight, hav-

ing become firmly established in the four applications of Mindfulness, and having cultivated according to the Truth the Seven Factors of Wisdom, gained unsurpassed Perfect Enlightenment."

The Buddha delivered again the "Abundant" discourse and went on to Pāṭaligāma. Here He addressed the Householders :

"There are, O householders, five bad consequences to the offender against the Moralities. First, the offender falls into great poverty by reason of indolence. Second, of the offender there arises an evil reputation. Third, whatever company the offender approaches, whether consisting of the warrior caste, of brahmans, of householders, or of samanas, he does so confused and lacking in confidence. Fourth, he is fearful when he dies. Fifth, at the dissolution of the body after death he is born in a miserable state of suffering.

"There are five good results from observing the Moralities. First, the observer of moralities, in consequence of his industry, attains to great wealth. Second, to him there accrues a good reputation. Third, whatever company he approaches, whether consisting of the warrior caste, brahmans, householders, or samanas, he does so with confidence and composure. Fourth, he dies without anxiety. Fifth, at the dissolution of the body after death he arises in a happy, heavenly world."

## CHAPTER II

From Pāṭaligāma the Buddha journeyed to Koṭigāma where He addressed a large company of bhikkhus as follows :



2. "From lack of knowledge and understanding of the Four Noble Truths, bhikkhus, it has been yours and mine to move continuously and for so long on this protracted path of rebirths. From lack of what Four?

"From lack of knowledge and understanding of the Noble Truth of Suffering, of the Noble Truth of the Origin of Suffering, of the Noble Truth of the Cessation of Suffering, and of the Noble Truth of the Way to the Cessation of Suffering. But when these Noble Truths are known and understood, the craving for the process of life is broken, the conduits of the process of life are exhausted, there is then no more birth in a new existence."

P. 4-7. In Koṭigāma the Buddha gave again the "Abundant" discourse, then went on to Nāḍika where He stayed at the Brick Hall. Here Venerable Ānanda told Him of the death of a bhikkhu and of certain disciples, and enquired where they had been reborn. The Buddha described their respective future states and continued :

8. "It is not extraordinary that that which is produced as man should die; that you should come to the Tathāgata and ask the meaning for each of these dead ones is a vexation to me. Therefore, Ānanda, I will tell you of that which is called, figuratively, the 'Mirror of Truth', by the possession of which a disciple of the Noble Ones should, if he wishes to do so, himself discern of himself : For me are exhausted hell, the realms of beasts and ghosts, and places of misery and suffering. I am a sotāpanna, one who has entered on the Noble Path, sure of Enlightenment at the final end.

9. "What is this Mirror of Truth? Here, Ānanda, the disciple of the Noble Ones is possessed of this clear

confidence in the Buddha : that the Exalted One is rightly named the Fully Enlightened One, perfect in knowledge and conduct, wise as to the worlds, an incomparable guide to man's self-mastery, happy, a teacher of devas and men, a Buddha, an Exalted One. The disciple of the Noble Ones is possessed of this clear confidence in the Dhamma : the Dhamma is well-preached by the Exalted One, is evident in this life, is not subject to time, invites every man to come and see for himself, and brings near that which should be known to the wise each for himself. He has this clear confidence in the Saṅgha : that the Saṅgha of the followers of the Exalted One is entered on the direct right path, is walking in the right path, the proper path, namely, the four pairs of persons, the eight classes of individuals : that the Saṅgha is worthy of offerings, of hospitality, of gifts, of being honoured; that the Saṅgha is the incomparable source of merit for the world, that it is possessed of the precepts believed in by the wise, in entirety, without defects, continuously, which bring freedom to men, are extolled by the wise, which are uncorrupted, and which lead to Samādhī."

P. 10, 11. The Buddha delivered the "Abundant" discourse at the Brick Hall and proceeded to Vesālī where He stayed at Ambapālī's Grove. There He addressed the bhikkhus on Mindfulness and Awareness.

12. "With regard to the body the bhikkhu should live as an observer of it; strenuous, thoughtful and mindful, having removed that which in the world is covetousness and grief.

“He should live similarly with regard to feelings, his mind, and mind-objects. Thus is the bhikkhu mindful.

13. “How is the bhikkhu aware? The bhikkhu, in stepping forward or aside, does so with awareness of his action; in looking forwards or behind he is aware that he is doing so; folding his robes or holding his bowl he is aware that he is doing so; in eating, drinking, obeying the calls of nature he is aware that he does so; walking, standing, sitting, sleeping, waking, speaking, keeping silence, he is aware that he does so. Thus is the bhikkhu mindful and aware. This is our instruction to you.”

P. 14-22. There follow the stories of Ambapāli and the Licchavis, her invitation to the Buddha to a meal, and her gift of her Park to the Saṅgha. At the Mango Grove He gave the “Abundant” discourse, then, accompanied by Ānanda and a large company of bhikkhus, went on to Beluva. The rains approaching, He instructed the bhikkhus to spend the season with their friends in the neighbourhood of Vesālī, while He and Ānanda remained at Beluva.

Here the Buddha was attacked by sharp pains and became very ill, but, mindful and aware, He bore the suffering without complaint. The thought occurred to Him :

23. “It is not fitting that I should go to my Parinibbāṇa without having addressed my followers, without giving notice to the Saṅgha of bhikkhus. Let me ward off my sickness energetically and direct my thoughts to the aggregate of the present existence.”

Soon the Buddha began to recover. When He was

well again He came out and sat in the shade of His lodging. Ānanda went to Him and said :

24. "I have seen, Sir, the health of the Exalted One, and I have seen His patient enduring. And because of that, Sir, I became as a person intoxicated, weak and without control. Because of the sickness of the Exalted One I hardly knew where I was going and my mind was a blank. But I took some sort of comfort in thinking : 'The Exalted One will not go to His Parinibbāṇa until He has spoken something about the Saṅgha of Bhikkhus.' "

25. "But what then, Ānanda, does the Saṅgha expect of me? I have expounded the Dhamma throughout, in entirety; the Tathāgata has not the closed fist of a teacher who holds something back. If there is anyone who thinks 'I shall look after the Saṅgha', 'It is mine to arrange a programme for the Saṅgha', he it is who should speak something. The Tathāgata does not surely hold : 'I shall look after the Saṅgha, it is mine to arrange the activities of the Saṅgha'. Whatever should the Tathāgata speak with regard to the Saṅgha? I am old now, worn out, an old man who has traversed the span of life, reached decay, going on for eighty. Just as an old cart is kept together with the help of other things, so now, I think, the body of the Tathāgata is kept together. It is only from the cessation of feelings, when the Tathāgata does not direct His consciousness to conditioned things but attains to and remains in the samādhi of mind where there is no conditioned thing, that His body is at ease.

26. "Therefore, Ānanda, live as lamps to yourselves, as refuges to yourselves, with no other refuges,

the lamps of the Dhamma, the refuges of the Dhamma, no other refuges. And how does the bhikkhu so live?

“Herein, Ānanda, the bhikkhu lives, as to the body, as one who contemplates the body, strenuous, thoughtful and mindful, having removed that which in the world is covetousness and grief. As to feelings, consciousness, he lives similarly. Thus the bhikkhu lives as a lamp to himself, as a refuge to himself, with no other refuge, the lamp of the Dhamma, the refuge of the Dhamma, no other refuge.

“Whoever, Ānanda, either now or after I am gone, shall so live, shall become beyond the region of darkness — whoever is willing to observe the religious rules.”

### CHAPTER III

P. 1-49. Māra, the personification of death, exhorts the Buddha to pass away immediately since His mission to the world is now fulfilled. The Buddha tells Māra, and later also Ānanda, that He will pass away in three months' time. The Eight Positions of Mastery, or Stages of Deliverance, as in the Mahā-Nidāna Suttanta 35, are here repeated.

The Buddha proceeds to the Kuṭagāra Hall where Ānanda assembles the bhikkhus living in the Vesālī district. The Buddha addresses them as follows :

50. “Therefore, bhikkhus, you to whom I have preached the Truths I have perceived, having thoroughly learnt them, should practise them, cultivate them, take them up seriously, so that the religious life, lasting a long time, may be perpetuated, that it may be for the good of the many, for the happiness

of the many, for compassion on the world, for the sake of the welfare and happiness of devas and men. What are the things I have preached to you? They are the Four Applications of Mindfulness (Satipaṭṭhānā), the Four Right Efforts (Sammappadhānā), the Four Ways to Power (Iddhipādā), the Five Guiding Faculties (Indriyāni), the Five Forces (Balāni), the Seven Factors of Enlightenment (Bojjhaṅgā), and the Noble Eightfold Path (Ariya Aṭṭhaṅgiko Magga).

51. "Now, bhikkhus, I exhort you. Conditioned things are things of decay. Try earnestly to accomplish. It will not be long before the Tathāgata goes to His Parinibbāṇa — three months from now.

*"I am well-matured; little remains of my life.*

*Having left you I shall go to the refuge made myself.*

*Bhikkhus, be vigilant, mindful, virtuous,*

*With well-grounded purposes protect your own minds.*

*He who shall live vigilant in the Dhamma,*

*Having given up the round of births shall put an end to pain."*

## CHAPTER IV

1. The Buddha, robing Himself in the forenoon, took His alms-bowl and went into Vesālī for alms. Having made His round and eaten the alms He had collected, He turned to look back at Vesālī. He said to Ānanda :

"This is the last time, Ānanda, that the Tathāgata will look on Vesālī. We will go on to Bhaṇḍagāma."

“Yes, Sir,” replied Venerable Ānanda. Then the Exalted One with a large company of bhikkhus went on to Bhaṇḍagāma.

2. There He addressed the bhikkhus :

“For lack of understanding of four doctrines, you and I, bhikkhus, have moved continuously and for long on this protracted journey of rebirths. Lack of which four? Lack of comprehension of the noble Morality, of the noble Samādhi, of the noble Insight (*Paññā*), of the noble Deliverance (*Vimutti*). But, bhikkhus, having penetrated these four, the craving for the process of life is destroyed, the thirst for rebirth is exhausted; there will be no more birth in a new existence.”

3. The Exalted One, having thus spoken, the Happy One gave these teachings :

*“Morality, Samādhi, Insight and Freedom,  
These are the glorious Truths, unsurpassed, seen  
by Gotama.  
Knowing the Truths He declared them to bhikkhus,  
Putting an end to pain, the Teacher with Vision  
Goes to Nibbāna.”*

4-36. At Bhaṇḍagāma and at many other townships and villages, the Buddha delivered the “Abundant” discourse. At length He came to Pāvā where He stayed at the Mango Grove of Cunda the metalworker. At Cunda’s invitation the Buddha and many bhikkhus went to a meal with him. The Buddha was served with truffles, and, at His request, the bhikkhus were served with sweet rice and cakes. The truffles left over were, also at the Buddha’s request, buried in a hole in the ground. The meal finished, He discours-

ed to the gathering and then left. Shortly afterwards He was taken ill again, and as before, endured the pains with mindfulness and awareness.

With Ānanda He set out for Kusinārā but turned from the path to rest. Ānanda spread a robe for Him to lie down. On being asked to get water from a nearby stream Ānanda said that carts had recently passed over it and that the water was muddy; he suggested getting the water from a river not far off. The Buddha insisted on his getting some from the stream, on approaching which Ānanda found the water to have cleared. Marvelling at the happening, he returned with pure water to the Buddha.

Shortly afterwards there passed by Pukkusa, a follower of Alāra Kālāma, one of the Buddha's first teachers. After conversation with the Buddha, he presented Him with robes of cloth of gold; then, gladdened with religious instruction from the Buddha, went on his way. Ānanda brought the robes near the body of the Buddha. Seeing that they then lost their lustre, Ānanda was again astonished. The Buddha explained :

37. "There are two occasions, Ānanda, on which the skin of the Tathāgata is of complete purity and perfection : on the night the Tathāgata gains the Highest Perfect Wisdom, and on the night in which He attains to the Final Release, to the state without substratum, the natural condition of Nibbāna.

38. "To-night, Ānanda, in the last watch, near to Kusinārā, in the Sal Grove of the Mallas, between the twin Sal trees, the Parinibbāna of the Buddha will take place. Come, Ānanda, let us go to the river Kakutthā."



P. 39-42. The Buddha and Ānanda went on to the river with a large company of bhikkhus. The Buddha bathed in the river, drank, and came over to the Mango Grove on the other side. Again He was obliged to rest. He gave instructions to Ānanda that Cunda should not be allowed to feel remorse for having provided the truffles which had brought back the sickness, then addressed the bhikkhus :

- 43    *“From giving, virtue grows;  
       From self-control, hatred is not heaped up.  
       The good man forsakes evil;  
       By destruction of greed, hatred and delusion  
       He attains to the final Bliss.”*

## CHAPTER V

1. Accompanied by Ānanda and many bhikkhus, the Buddha went on to the Sal Grove in the neighbourhood of Kusinārā. Ānanda having spread a couch between the twin Sal trees, the head to the north, the Buddha rested again, saying :

2. “Ānanda, the twin Sal trees are full of flowers; they bloom out of season, scattering their blossom on the body of the Tathāgata to pay Him reverence. The celestial flowers of the coral-tree are falling from the sky strewing all His body to do Him honour; the heavenly powder of the sandal-wood falls from the sky, covering the body of the Tathāgata to do Him homage. Celestial music is playing to do Him honour. There are celestial rehearsals in the sky in homage to the Tathāgata.

3. “But that is not the greatest extent to which the Tathāgata is revered. He who, having entered on

the course lives in conformity with the Dhamma, having engaged in the course practises in conformity with the Dhamma, whether bhikkhu or bhikkhuni, man or woman lay-follower, honours and pays reverence to the Tathāgata. Therefore, Ānanda, I say to you : Live in conformity with the Dhamma on which you have engaged; practise the proper course on which you have entered. Thus you should train yourself."

P. 4, 5. Standing in front of the Buddha, fanning Him, was Upavāṇa, a bhikkhu who had long attended him. The Buddha told him to stand aside, but Ānanda, thinking that Upavāṇa would feel hurt, asked why he should do so. The Buddha replied that for many miles around devas had assembled to watch the Tathāgata die. Ānanda asked :

6. "What kind of devas has the Exalted One in mind?"

"There are devas in the sky, but of worldly mind, who lament and tear their hair, stretch out their arms in supplication, throwing themselves on the ground, turning backwards and forwards, crying : 'Too soon will the Exalted One go to His Parinibbāṇa! Too soon will the Happy One go to the Parinibbāṇa! Too soon will the Celestial Eye disappear in the world !'

"So also, Ānanda, are there devas of the earth who are worldly-minded and behave similarly. But those devas who are free from attachment, who are mindful and aware, maintain : 'Conditioned things are impermanent; from where may permanency be obtained in the world?' "

7. "Sir, in former years the bhikkhus, having spent the rainy season in different districts, used to come to see the Tathāgata. We used to receive them in

order that they should see you and pay their respects. But after the passing of the Exalted One, we shall not be able to do so."

8. "Ānanda, there are four places the seeing of which should be sacred to the devoted son of good family: the place where the Tathāgata was born, the place where the Tathāgata attained to Perfect Highest Wisdom, the place where the Tathāgata set in motion the unsurpassed Wheel of the Law, and the place where the Tathāgata attained to the Final Release, to the state without substratum, the natural condition of Nibbāna.

"Whoever, Ānanda, making pilgrimage in the sacred places with gladdened heart, shall die, at the breaking-up of the body he shall be reborn in a happy, heavenly world."

Shortly afterwards Ānanda went into the house. Standing leaning against the lintel of the door he cried :

"I, alas, am a learner, one who has still something to do! Who will have compassion on me when the Master goes to His Parinibbāna?"

The Buddha asked the bhikkhus where Ānanda was, and on being told of his despondency sent a message that He wanted to speak to him. Ānanda returning, the Buddha said :

"Enough, Ānanda! Do not mourn and lament. Do not behave so about my going. Have I not told you before that for all things dear and pleasing there is change and separation? How should it be otherwise in this world? That which is born, produced, conditioned, is a thing of decay. Surely there does not exist here anything that does not dissolve away. For a long

time, Ānanda, you have been near the Tathāgata, showing loving-kindness in action, speech and thought, good and happy, constantly and without limit. You have performed meritorious actions, Ānanda. Give yourself up to it diligently and very soon you will be free of the āsavas, of sense-desires, love for the process of life, false views and ignorance."

P. 15-26. The Buddha pointed out the excellent qualities of Ānanda, then sent him to Kusinārā to warn the Mallas of His approaching Parinibbāna. Ānanda returned with them all, presenting them in families so that each person was able to see the Exalted One. There arrived also Subhadda, a religious mendicant who wanted clarification on certain matters and had heard the Buddha was about to pass away. At first Ānanda refused him entry, but the Buddha wished to see him. Subhadda mentioned various well-known teachers with large followings, and asked if any or all of them had a partial understanding. The Buddha, declining to comment on the teachings, said :

27. "In the Doctrine and Order in which is not found the Noble Eightfold Path there is not found the Samaṇa of the first, second, third or fourth grades. In the Doctrine and Order in which is found the Noble Eightfold Path there is found the Samaṇa of the four grades. In this Doctrine and Order, Subhadda, is found the Noble Eightfold Path, and here is found the Samaṇa of all four grades. Other systems are void, without Samaṇas of perfect knowledge; in this one the bhikkhus may live rightly and the world is not devoid of arahats.

"At the age of twenty-nine, Subhadda, I left the household life to look for the Good. For fifty-one

years, since I became a Wanderer, I have practised this system of Dhamma. In other than this, there is no Samāṇa of the four grades. Other systems are void, without Samāṇas of perfect knowledge. In this dhamma the bhikkhus may live rightly and the world is not devoid of arahats."

P. 28-30. Subhadda wished to enter the Order and to proceed to the higher ordination. As in the case of Kassapa, he insisted on serving the four months' probation and finally became an arahat.

## CHAPTER VI.

1. Addressing Ānanda the Exalted One said : "It may be, Ānanda, that it will seem to you : 'The One who taught the Dhamma is gone; there is no Teacher for us.' It should not be taken so. My Dhamma and Vinaya which I pointed out to you clearly, these are your teachers when I am gone."

P. 2-4. The Buddha further gave instructions regarding the mode of address to be used as amongst bhikkhus, stated that the Saṅgha could, if it wished, abolish the minor precepts, and spoke of the treatment to be accorded to one particular defaulting bhikkhu — namely, that he should be left alone. He then returned to the bhikkhus present.

5. "It may seem, bhikkhus, that some bhikkhu feels uncertainty or doubt concerning the Buddha, or Dhamma, or Saṅgha, or the Way, or Mode of Progress. Ask about it, bhikkhus. Do not afterwards have reason to reproach yourselves : 'Our Master was face to face with us; we were in His presence, face to face with the Exalted One, and we did not put a question to Him.'"

The bhikkhus were silent.

The Exalted One asked them a second time, and then a third time, but they were silent.

Then the Exalted One said : “It may be, bhikkhus, that you do not ask out of respect for the Teacher. Speak, bhikkhus, as a friend to a friend.”

The bhikkhus were silent.

6. Venerable Ānanda said to the Exalted One : “It is wonderful, Sir. I see clearly that in this Saṅgha of bhikkhus there is not one who has any uncertainty or doubt concerning the Buddha, the Dhamma, the Saṅgha, the Way, or the Mode of Progress.”

“It is from confidence that you have spoken, Ānanda. The insight of the Tathāgata perceives here : ‘There is not one who has doubt or perplexity concerning the Buddha, the Dhamma, the Saṅgha, the Way, or the Mode of Progress. In this gathering of five hundred bhikkhus, Ānanda, the lowest bhikkhu is a sotāpanna, certain of not falling into a place of suffering, and sure of Enlightenment at the final end.’”

7. Then the Exalted One said to the bhikkhus :

“Now, bhikkhus, I call upon you : Conditioned things are things of decay ; with vigilance try to accomplish.”

These were the last words of the Tathāgata.

*The remainder of the Suttanta concerns Ānanda's visit to the Mallas in Kusinārā to arrange for the cremation ceremony with all due reverence and honour. There follows a description of the procedure. News of the Parinibbāṇa reached the Rāja Ajātasattu of Māgadha, the Licchavis of Vesālī, the Sākyas of Kapilavatthu, the Balīs of Allakappa, the Koliyas of Rāmagāma, the Brahman of Veṭṭhadīpa, and the*

*Mallas of Pāvā; all of these claimed a share of the relics of the Exalted One. The Mallas of Kusinārā, on the grounds that the Buddha had died in their territory, at first refused a distribution, but finally, on the suggestion of the Brahman of Veṭṭhadīpa, the remains were divided into eight parts, the claimants receiving one each. Later claimants arriving took away the embers. Ten stūpas were erected, one by each of the eight early claimants for the relics, another for the embers, and another for the vessel in which the remains had been collected.*

## GLOSSARY

**ABHASSARA :** *See* Deva.

**ABHIDHAMMA, Skt. ABHIDHARMA :** The third of the three Piṭakas or “baskets” into which the Buddhist Canonical Texts are traditionally divided. The Dhamma, or Dharma, is the general teaching of the Buddha; the Abhidharmas consist in special philosophical discourses based on the philosophy of the Buddha’s teachings and brought forward by certain elders of the communities or, in the latest case, by a great Buddhist scholar. There are three Abhidharmas, one Pali and two Sanskrit.

**ABHIÑÑĀ :** Supernormal powers. *See :* Sutta II. 85-96.

**AJĀTASATTU :** A Rāja of Māgadha who succeeded his father, Bimbisāra, during the lifetime of the Buddha. Both Ajātasattu and Bimbisāra are historical figures. According to the chronology of events based largely on the evidence of Greek historians and now generally accepted, it is doubtful that the famous address contained in the Sāmañña-Phala Sutta, No. II of the Long Discourses, was delivered in the first instance to Ajātasattu.

**AMBATṬHA :** The pupil of Pokkharasādi Brahman. Both are important figures in Sutta No. III of the present collection.

**ĀNANDA :** The Buddha’s faithful and most devoted attendant for many years. The relationship between Venerable Ānanda and the Buddha is described in



Sutta, X.5. and is particularly evident in *Mahā-Parinibbāna Suttanta*, Sutta XVI.

ANĀGĀMĪ : See *Magga*.

ANICCA : Impermanence. One of the three characteristics of the Buddha's teaching regarding existence.

ARAHAT, ARAHANT : One who has attained to the realization of the Four Noble Truths but as a result of instruction. This is in contrast to the Buddhas who penetrate to them by Their own wisdom and insight.

ANATTA : The non-self. All things, living creatures included, lack an original "self". Inanimate objects have no intrinsic existence; no living being has a core which he can take as constituting his "self". A living being exists as the result of a series of causations; he is modified as these modify and he ceases to exist when they cease to exist. Just as a wave of the sea is formed as a result of such phenomena as tide, current, wind, each of which is itself conditioned, and disappears when these causations disappear, so does the living being cease to exist when the causations which brought him into being cease to exist. The causations are set out in the *Nidāna Chain* or *Paṭicca-Samuppāda*, in *Suttas I, XIV, XV*.

Since the phenomena and living beings are therefore impermanent, the Buddha's teaching of *anatta* and *anicca* are closely associated.

For that which is popularly mistaken for the "self" see *khandha*.

ARŪPĀVACARA : see *AVACARA*.

ARIYA AṬṬHANGIKA-MAGGA : Noble Eightfold Path. The Fourth of the Four Noble Truths. For full accounts see *Sutta VI*. and *Introduction*.

**ARIYA-SACCA :** The (Four) Noble Truths : Suffering, the Origin of Suffering, the Cessation of Suffering, the Way to the Cessation of Suffering.

**ĀSAVA :** Bias. *Kāmāsava* is the sensuous bias, *Bhavāsava* the bias of the love of the process of living, *Avijjāsava* the bias of lack of the Higher Knowledge. A fourth *āsava* is often added, namely, *Diṭṭhāsava*, the bias of speculations. Realization of the Four Noble Truths is contingent on destruction of the *āsavas*.

**ĀTMAN :** For the *Ātman* of the Brahman-*Ātman* Ideal, see Introduction. For the equivalent of the Pali "Atta", *See Self*.

**ATTA :** *See Self*.

**ATTA-PAṬILĀBHA :** the "acquired" self. *See Sutta IX. paragraph 39 and on.*

**AVACARA :** Sphere. *Kāmāvacara* is the sphere, or realm, of the sensuous. *Rūpāvacara* is the realm of the fine-material, or form. *Arūpāvacara* is the immaterial sphere or realm of the formless.

**ĀYATANA :** The bases on which consciousness arises, i.e. the six doors of the senses, eye, ear, nose, tongue, body and mind, and their objects of form, sound, smell, taste, touch and the mental objects known as ideas, respectively.

The term "*āyatana*" for "field on which consciousness arises" is also used with regard to the four *Arūpa Jhānas*, or consciousness of the Formless.

**AVIJJĀ :** Lack of the Higher Knowledge; Ignorance.

*See : Introḍ.*

**BANDHUMATI :** The birthplace of Vipassī Buddha.

**BALĀNI :** The five forces to be employed in action as taught by the Buddha, namely: Confidence, Energy, Constant Awareness, Concentration and One-pointed-

ness of Mind, Insight and Wisdom. See Sutta XVI 3.50 and Introduction.

**BHAGAVĀ :** Exalted One. The customary form of address used by the Bhikkhus when speaking to or of the Buddha.

**BHARADVĀJĀ :** See VASE HA and Vedas.

**BHAVA :** The process of life, existence.

**BHESIKA :** The barber who conveyed Lohicca Brahman's message to the Buddha. See Sutta XII.

**BHIKKHU :** Pali form of the Sanskrit *bhikṣhu*. Originally "bhikṣhus" represented one of several classes of persons who renounced the household life to concentrate all their energies on the search for the Truth. In this case the bhikṣhus were "beggars". In the Buddha's day "bhikkhu" became a term synonymous with "ordained follower of the Buddha", but though the Buddha and His followers lived on food they collected daily as alms, the term "beggar" is not strictly applicable to them : "Monk" is also not a satisfactory translation. The nearest equivalent to "bhikkhu" or "bhikṣhu", as understood at present, is "religious mendicant".

**BHIKKHUNĪ :** Feminine form of "bhikkhu".

**BODHISATTA :** In the early days of Buddhism a Bodhisatta was one who, spending his last existence in this world, became a Buddha here in this life. Later the "Bodhisattva", the Sanskrit form of the word, was pledged to continue in this life until the entire world was emancipated. Bodhisattva vows could be taken at very early stages of progress.

**BOJJHAṄGA :** One of the Seven Links of Enlightenment. They are Constant awareness, Investigation

of the Truth, Energy, Joyful interest, Serenity, Concentration and One-pointedness of mind, and Equanimity. *See* Sutta XVI, 3.50. and Introduction.

**BRAHMA :** The personified form of the Absolute Reality, Brahman. By close association with Prajāpati, Brahma as a god was responsible for the creation of the world.

**BRAHMA-CARIYA :** The religious life.

**BRAHMA-LOKA :** *See* Loka.

**BRAHMA-VIHĀRA :** Literally : The Dwelling-Places of Brahma, also called the four "Boundless States". They consist of Mettā, loving-kindness, Karunā, compassion, Muditā, sympathy for the welfare of others, and Upekkhā, equanimity. *See* Sutta XIII. 76-80.

**BRAHMAN :** Absolute Reality.

**BRAHMAN :** the priestly caste, or a member of that caste. The qualities essential to a Brahman are dealt with in Sutta IV.

**BRAHMAN-ĀTMAN IDEAL :** or Union with Brahman. In pre-Buddhistic Indian thought this was considered to be the means of breaking the round of rebirths. *See* Introduction.

**BRAHMAJĀLA :** The Net of Brahma. Title of Sutta I.

**BUDDHA :** One Who has attained to complete knowledge of the Truth by His own penetration, as contrasted with arahats who have received their instruction. Seven Buddhas, including Gotama the Buddha of the present aeon, are mentioned in Sutta XIV.

**CETO-VIMUTTI :** Freeing of Mind. *See* Sutta VI. 13.

CHANDA : the urge or desire to act. *See* Sutta XVI. 3.50. and Introduction.

CITTA : Mind.

Also, in Sutta IX, the name of a visitor to the Buddha. Citta eventually became an Arahāt.

CONSCIOUSNESS : *See* VIÑÑANA.

CUTI : The infra-consciousness remaining at death. Compare : "My consciousness died down and arose again here." Sutta II. 93, and frequently throughout the Suttas.

CRAVING : Pali, *taṇhā*, also translated "thirst". The word occurs in the Paṭicca-samuppāda, or Nidāna Chain, as signifying principally an intense desire for the process of life.

DEVAS : Beings of a higher type of intelligence than that possessed by man and living in worlds of correspondingly superior circumstances. Devas are classified as living in one of three spheres, the Kāmāvacara, or kāma-loka, the sphere of sensuous desires, the Rūpāvacara, or rūpa-loka, or fine-material sphere, and the Arūpāvacara, or arūpa-loka, the Immaterial Spheres. The Kāmāvacara devas are subdivided into six classes, that of the Four Great Rajas, the Thirty-three (great devas), Yāma, Tusita (where the Bodhisattas are born before coming to the present world to achieve Buddhahood), Nimmāna-rati, and the Paranimmita-vasavatti. Devas of the Rūpāvacara sphere are sub-divided into four grades according to their experiences of the Four Jhānas. They are: the Brahmas, two lower classes and one Great-Brahma class, who have had experience of First Jhāna; three classes of devas of which the Ābhassara are the highest, who have had experience of Second Jhāna; three

classes with experience of Third Jhāna ; and three with experience of Fourth Jhāna. The Subhakinha devas, the highest of the division of the Rūpāvacara devas corresponding to Third Jhāna, are mentioned in Sutta XV. Devas mentioned in Sutta XIV belong to the highest grade of the Fourth Jhāna devas, namely the Suddhāvāsa, and are known as the Avipā, Atappā, Sudassā, Sudassī and Akaniṭṭhā devas. In the Suddhāvāsa only anāgāmīs are reborn. The Arūpāvacara devas are of four grades corresponding to the spheres of conception of Infinite Space, of Infinite Consciousness, of Nothingness, and of the Very Subtle Consciousness. The Buddha, according to Sutta XV. 33. gives seven stages of sentient beings : (1) beings with a variety of bodily states and states of intelligence, certain beings born in miserable states, man, and certain devas, (2) beings with a variety of bodily states but of uniform intelligence, like devas who have been reborn in the Brahma-world for the first time, (3) beings with one kind of body but with diversity of intelligence, like the Ābhassara devas, (4) beings with uniform body and uniform intelligence, like the Subhakinha devas, and (5), (6) (7) devas corresponding to the first three of the four states of Jhāna consciousness of the Formless.

DHAMMA : *Skt.* DHARMA : Truth, Law, Doctrine. In general, “dhamma” is the doctrine of any teacher, but the term is now used exclusively for the Doctrine of the Buddha. It may be used to signify either the matter of the teaching or the collection of Canonical Texts which constitute that teaching.

A third use of the term “dhamma”, or “dharma” is that of things in general, for example “things as seen

in the present existence" in the description of the Goal in Sutta VI. 13.

**ENLIGHTENMENT** : The attainment of True Knowledge, the seeing *yathā-bhūtaṃ*, according to absolute Truth.

**ETERNALISTS** : The samanas and brahmins who held the view that the self and the world are eternal. *See* Sutta I.

**FETTERS** : *Samyojana*. In SUTTA VI. five fetters are mentioned as tying one to the rounds of rebirth. They are: the belief in personality, sceptical doubts, belief in the efficacy of rules and ritual, sensuous craving, and ill-will. *See* also Introduction.

**GANDHARA CHARM** : A charm intended for the purpose of making oneself invisible.

**GEMS** : Seven possessions traditionally ascribed to a person who would become either a great ruler or attain to perfect Enlightenment. According to *Pokkharasādi Brahman* (*See* Sutta III. 5.) the tradition was handed down in the ancient Mantras, together with that of the Thirty-two Marks of a Great Man, but a later Sutta, No. XVII of *Dīgha Nikāya*, gives the Gems as possessions of a former *Rāja* of *Kusāvati*, and in this case the story is related by the Buddha to *Ānanda*. Each "Gem" is a perfect specimen of its kind.

**GOTAMA** : The family name of the Buddha of our aeon.

**GREAT ELEMENTS** *Mahā-bhūta*. Considered by the Indians and their contemporaries in Ancient Greece to constitute the foundation of all substances, this by reason of their attributes or qualities. Earth represented hardness, water fluidity, fire heat, and air

motion. They are also known as "Primary" elements.

**IDDHI** : The term originally carried the meaning of "latent power" or "potential". For details of the meaning in the Buddha's day see Sutta II. 85-88. For His interpretation and opinion see Sutta XI. 4.

**IDDHIPĀDA** : Basis of Power. The Iddhipādas are not necessarily associated with occultism but represent the preliminary steps in the striving for concentration and one-pointedness of mind, otherwise, samādhi. They are: the impulse or urge to strive (chandiddhipāda), the energy to strive (viriyiddhipāda), the consciousness of the procedure (cittiddhipāda) and the investigation of it (vīmaṃsiddhipāda).  
**IMPERMANENCE** : See anicca.

**INDRIYA** : controlling principle, faculty. The five guiding faculties are: confidence, energy, constant awareness, concentration and one-pointedness of mind, insight and wisdom. See XVI. 3.50 and Introduction.

**INFINITY OF CONSCIOUSNESS** : the second of the stages of the Consciousness of the Formless or Arūpāvacara Citta, that is, consciousness of the non-collision of ideas.

**INFINITY OF SPACE** : the first of the stages of the Consciousness of the Formless or Arūpāvacara Citta, that is, consciousness of the non-collision of objects.

**JĀLIYA** : A mendicant who approached the Buddha in the Gosita Park at Kosambi. See Suttas VI, VII.

**JAMBUDIPA** : The country of the rose-apple tree, i.e. India. See Sutta XIV. 3.27.

**JEWELS : THE THREE** : Ti-Ratana. The Buddha, the Dhamma and the Saṅgha; that is, the Enlightened



One, the Law He discovered and the Doctrine He taught, and the Community of His Disciples.

**JHĀNA, JHĀNIC STATES :** States of concentration of mind attainable only on the temporary destruction of the Five Hindrances. Described in detail in *Sāmañña-Phala Sutta* 75-82 (*Rūpāvacara-Consciousness*) and *Poṭṭhapāda Sutta* IX. 14-17 (*Arūpāvacara-Consciousness*).

**JĪVA :** literally: living thing, or life. According to early Indian thought, the transmigrating agent.

**JĪVAKA :** Physician of the Rāja Ajātasattu of Māgadha. *See Sutta II.*

**HINDRANCES, Five :** *Nīvaraṇa*. Five Hindrances obstructing the development of the mind and mental vision. They are : Covetousness of the world, Ill-will and Anger, Sloth and Torpor, Agitation and Worry, and Doubt. *See Sutta II. 68.*

**KARMA, Pali Kamma :** Action. Distinction should be drawn between karma, which is action in the abstract sense of the term, and karmic effect which is the result of action and corresponds to the intensity and nature of the motive prompting the action. Neither karma nor karmic effects have any connection with "fate".

**KĀMAVACARA :** *See avacara.*

**KARUNĀ :** *See Brahma-vihāra.*

**KASSAPA :** The naked ascetic who became an Arahāt. *See Sutta VIII.*

**KEVADDHA :** The householder of Nālandā who suggested a display of supernatural powers in order to increase the Buddha's following in his city. *See Sutta XI.*

**KHANDHAS :** Five aggregates of the physical and mental phenomena of existence which appear to a person as his "self". They are (1) *Rūpa-kkhandha*, the material qualities, (2) feelings, (3) perception, (4) coefficients of consciousness, or concomitants of consciousness, constituting in different permutations and combinations various types of consciousness, (5) consciousness (according to the suttas this corresponds to consciousness of the five physical organs and the mind). (4) is also known as the *sankhāra-kkhandha*.

**KHATTIYA, Skt. Kshatriya :** The warrior or aristocratic caste, or a member of this caste.

**KŪṬADANTA :** A Brahman who consulted the Buddha on the procedure in making a sacrifice. *See Sutta V.*

**LOHICCA :** A Brahman to whom the Buddha delivered an address regarding the various types of teachers. *See Sutta XII.*

**LOKA :** world. *Kāma-loka*, the World of Desire, *Rūpa-loka* the Fine-Material World corresponding largely to the lower Jhānic states, and the Immaterial World, *Arūpa-loka*, corresponding to the Jhānic consciousness of the Formless.

**MAGGA :** (1) The Noble Eightfold Path. *See Sutta VI. 13. and Introduction.*

(2) Supramundane (*Lokuttara*) Path. The stages are those realised by the *Sotāpanna*, by the *Sakadāgāmī*, by the *Anāgāmī* and by the *Arahat*. *See Suttas VI. 13, XII. 13 and Introduction.*

**MAHĀ-BHŪTA :** *See* Great Elements.

**MAHALI :** Called also *Oṭṭhaddho*. *See Sutta VI.*

**MANIKA :** A charm conferring powers by means of which persons were supposed to become aware of the thoughts of others. *See* Sutta XI. 7.

**MANTRAS :** Originally sacred utterances or invocations; later the hymns and prose formulae which were recited, sung or muttered during the Vedic sacrifices.

**MĀRA :** Personification of death; the Evil One.

**MARKS OF A GREAT MAN, THIRTY-TWO :** These, in company with the Gems, were attributes of a person who would become either a universal monarch or attain to complete Enlightenment. The Marks occurred on his physical body. The idea seems to have originated in very early times and to have been connected with Fire-Worship.

**METTĀ :** Loving-kindness. *See* Brahma-Vihāra.

**MINDFULNESS :** *See* SATIPATTHĀNA : application of Mindfulness.

**MORALITIES (SILĀ) :** These comprise the moralities stated in the Five Precepts (*See* Sutta V. 26) and are more fully described in Sutta I. I. 8-27. The position of the Moralities is shown in the Noble Eight-fold Path (*see* Introduction) and its primary importance in the Buddhist teaching in Sutta IV. 22. As a main section of the Dhamma *see* Sutta X.

**MUDITĀ :** Sympathy for the welfare of others. *See* Brahma-Vihāra.

**NĀLANDĀ :** Situated between Gaya and Patna. In the Buddha's day it was a flourishing commercial centre with a large Buddhist following, hence Kevaddha's request to the Buddha in Sutta XI. By the early fifth century C.E. when the Chinese pilgrim Fa-hsien passed through it, it was a village with a pagoda raised to commemorate Sariputta, one of the

two principal disciples of the Buddha (*See* Sutta XIV. 1.9), who was born there and who returned there to die. A day's march to the north-east was a Buddhist monastery. By the seventh century Nālandā had become one of the largest universities of Asia and Europe, and when Hiuen-tsang began his five years of study there it numbered some seven thousand students and professors, many drawn from other countries — China, Ceylon, Japan, Tibet, and other parts of Central Asia. A high standard of intellectual life was maintained with much lively debate. Besides the main departments of religion and philosophy, both Buddhist and Brahmanical, there were Schools of Art, Medicine and Agriculture. Accounts of the buildings and general activities occur in the memoirs of both Hiuen-tsang and I-tsing. At the time of the Mohammedan invasion, the university, already on the decline, was completely destroyed, the books taking many months to burn. Many of the scholars took refuge in Burma. Nālandā is now once more a village.

NĀMA-RŪPA : Name and form; Mental and Physical states. Originally the things of common experience as contrasted with the Absolute Reality Brahman. For connection with contact and consciousness *see* Sutta XV. 19-22.

NIBBĀNA, *Skt.* NIRVĀṆA : This is essentially the unconditioned state. It represents the Goal of Buddhism, the Final Bliss, and is attained to by the complete realization of the Four Noble Truths. The Nidāna Chain, described in the Paṭicca-Samuppāda, is broken, there is no more birth-and-death, no craving for existence either in the kāmaloḥka, rūpaloka or

arūpaloka. It is the complete tranquillity. *See* Sutta XIV. S. 28.

NIDĀNA CHAIN : Chain of Dependent Origination. *See* Paṭicca-Samuppāda.

NĪVARAṆA : *See* Hindrances.

NOBLE EIGHTFOLD PATH : *See* Magga.

NOBLE TRUTHS, FOUR : *See* Ariya-Sacca.

NOTHINGNESS : The third of the states of Arūpa consciousness. *See* Jhāna.

OPAPĀTIKA : A person of spontaneous birth, one who has arisen without visible cause. *See* Sutta VI. 13.

OTṬHADDHO : With a hare-lip. A nickname for Mahāli. *See* Sutta VI.

PABBAJITA : A religious wandering mendicant. *See* Sutta XIV. 2.14. and S. 28.

PACCAYA : The relation existing between a thing contributing to the arising of another and that thing so arising. Roughly Paccaya may be described as the relation between cause and effect. There are twenty four such relations, amongst which are, for example, the relation between subject and object, the relation between a cause which dominates its effect, a relation in which the cause immediately gives way to its effect, a relation of co-existence of cause and effect, the relation of a mutual dependence (as for example that of one of the legs of a three-legged stool to the other two legs).

PAIRS OF PERSONS : The term is used by the Buddha, together with that of "Eight Classes of Individuals" as representing the persons who travel the Path to the stage of Sotāpanna and acquire its fruits, then to the stage of Sakadāgāmī and acquire its fruits,

and similarly to the stages of Anāgāmī and Arahant and acquire their fruits.

PAÑÑĀ : Wisdom and Insight, the third of the three sections into which the Buddha grouped His teaching. *See* Sutta X.

PAÑÑĀ-VIMUTTI : Freeing of Insight. By means of such freeing the Goal is achieved. *See* Sutta VI. 13.

PARINIBBĀṆA, *Skt.* PARINIRVĀṆA : Synonymous with the terms Nibbāṇa, Nirvāṇa.

PATH, STAGES OF : *See* Magga.

PAṬICCA-SAMUPPĀDA, *Skt.* PRĀTITYA-SAMUTPĀDA : Chain of Dependent Origination by the working-out of which the Buddhas attained to the knowledge of the Origin and Cessation of Suffering (*See* XIV. 2, 19 and 21) and to their Buddhahood. For outline *see* Sutta I. 3. 71; for fuller accounts *see* Suttas XIV. 2.18 and XV. 2-22. Sutta XV. 22 sums up : "By this much is one born, by this much does one grow old, die, pass from one existence and rise up again in another: to the extent of the range of the contact of mind with ideas, of the range of language, concepts and the roaming of intelligence. By this much does the cycle of rebirth go round and round to the discovering of the present life, namely: mental and physical states together with consciousness."

PĀṬIMOKKHA : A collection of Precepts contained in the Vinaya Piṭaka. *See* Sutta XIV. 3. 27-28.

PIṬAKA : lit. "Basket". The Canonical texts of Buddhism are traditionally arranged in three sections: Vinaya, Sutta (Sutra), and Abbidhamma (Abhidharma).

POKKHARASĀDI : A distinguished Brahman teacher of the Buddha's day. *See* Suttas III, XIII. 2.

**POṬṬHAPĀDA :** A wandering mendicant. *See* Sutta IX.

**PRECEPTS :** Popular name for the Five Precepts, or Pañca Silā, undertaken by lay-Buddhists. *See* Sutta: V. 26.

**PRIMARY ELEMENTS :** *See* Great Elements.

**RANGE OF THE WORLDS :** Lokāyata : A branch of learning of considerable importance in the Brahman studies. *See* Suttas III and others where the qualifications of a Brahman are enumerated. The knowledge was possessed by the Buddha from personal experience. It consisted largely in the grading of the worlds including that inhabited by man. For the Buddha references are made to it in Sāmañña-phala Sutta 40 where He is stated to be : “——— fully enlightened, perfect in knowledge and conduct, wise as to the worlds, an incomparable guide to man’s self-mastery” ——— etc. In Sutta XIV. 3. 29-32. He speaks of a visit to some of the worlds.

**REFUGES, THREE, Ti-saraṇa :** The Buddha, His Dhamma, and His Saṅgha. The declaration of taking the Three Refuges was made by all adherents to the Buddha’s teaching in His day, and is still made in the same form. Particular mention of the Refuge of the Dhamma is made in Sutta XVI. 2.25.

**RISHIS :** *See* Vedas.

**RŪPĀVACARA :** *See* Avacara.

**SAKADĀGĀMĪ :** *See* Magga.

**SAMĀDHI :** Concentration and One-pointedness of Mind. The second of the three sections into which the Buddha arranged His teaching (*See* Sutta X.) An outline of Samādhi is given in Sutta II. 64-82 where are included the guarding of the doors of the senses,

constant mindfulness and awareness, contentment with a little, destruction of the Five Hindrances, and the Jhānic states. It is pointed out in the Introduction to the present volume that whereas the Jhānic states are temporary and self-induced, Samādhi is a constant faculty of mind. For the more extensive interpretation of samādhi, see Sutta XVI. 2.25 where the Buddha refers to "the Samādhi of mind where there is no conditioned thing." Sammā-Samādhi, or Thorough Samādhi, though more often termed "Right" Samādhi, is the last of the components of the Noble Eightfold Path.

SAMAṆA : a Wanderer, religious mendicant.

SĀMAÑÑA-PHALA : Fruits of the life of a Recluse. Title of Sutta II.

SAMYOJANA : *See* Fetters.

SAṄGHA : Ordained followers of the Buddha. The Mahā-Saṅgha were Arhats. The Saṅgha is the third of the three Jewels and the third of the Three Refuges.

SANKHĀRA : Aggregates or essential conditions; used as the fourth of the khandhas for the aggregate of mental coefficients. *See* Khandha.

SATIPATTHĀNA : Application of Mindfulness. *See* Sutta XVI. 2. parag. 12, 26. for the Four Applications of Mindfulness.

SELF, ATTA : For particular dissertation on the nature of the "Self" see Sutta XV. 23.

SILĀ : *See* Moralities.

SONADAṆḌA : A well-known Brahman teacher. *See* Sutta IV.

SOTĀPANNA : *See* Magga.

SUBHA : A young Brahman who visited Ven. Ananda. *See* Sutta X.



SUBHAKIṆHA : *See* Devas.

SUNAKKHATTA : *See* Sutta VI. 5.

SUDDHAVASA : *See* Deva.

SUTTA, SUTTANTA : The term "sutta" means literally a thread or string. As "discourse" it represents the thread running through the teachings of the Buddha. The suffix "anta" means "end", but here "end" may be used in the sense of terminus or, figuratively, as aim, or goal. Of the sixteen Dīgha Discourses under consideration, the first thirteen are always called "Suttas", the last three "Suttantas", and in this particular case the differentiation may seem reasonable enough since no basically new material is introduced in the three suttantas: on the contrary they are by way of being explanatory. In the total range of the Discourses, however, there is no such distinction except in so far as the second Piṭaka is always known as the Sutta Piṭaka, not the Suttanta Piṭaka.

TANHĀ : *See* Craving.

TATHĀGATA : The word derives from *tatha*, *taccha* (*tatha ya*) in truth, true, real, and *gata* gone. "Tathāgata" therefore signifies "one who has gone to, or realised, the Truth", the term being used in this sense in pre-Buddhist days. In the Suttas the Buddha always refers to Himself as "Tathāgata".

TEVIJJA : lit. the Three-fold Knowledge. This Knowledge refers to the three Vedas. *See* Sutta XIII.

TI-RATANA : *See* Jewels.

TI-SARAṆA : *See* Refuges.

UPANIṢAD : Sometimes considered to mean "secret doctrine", sometimes "reverential meditation". The Upaniṣads were compositions largely in prose, showing the process of transition from the former sacrifici-

cial teaching of the Brahmans to philosophy. The essential aim lay in the attempts to explain Absolute Reality. At least two (*Bṛhadāraṇyaka* and *Chāndogya*) are pre-Buddhist, these containing the elements of the doctrine of karma and karmic effect of rebirth which were very considerably developed in the Buddha's teaching.

**UPEKKHA, UPEKHA :** Equanimity.

**VASEṬṬHA :** A visitor, with Bhāradvāja, to the Buddha. *See Sutta XIII.* Both names are of particular veneration in the Brahmanic learning.

**VEDAS :** Three, the *Ṛg*, *Sāma*, and *Yajur Vedas*. The *Ṛg-Veda*, the earliest literature of India, dates from 1200-1000 B.C. It consists of sacred verses connected with religious sacrifice, domestic ceremonies, and the general conduct of religion of the early Aryan Indians. The oldest of the compositions are due to one or other of seven families (one of which bore the name of Bhāradvāja), the authors being known as Rishis, or Seers. The compilations were made probably about 1000-800 B.C. In the *Ṛg-Veda*, in the form in which it is known today, the oldest portions are Books II-VII, the later parts being arranged as Books I, VIII, IX and X. With more settled conditions the religion of the Aryan Indians became elaborated: the songs and chants were arranged in a separate compilation known as the *Sāma-Veda*, and the material centering round the formulae muttered to accompany the rites was assembled in the *Yajur-Veda*. The three Vedas together constituted the source of the Brahmanic learning, eminent Brahmans such as *Soṇadaṇḍa* and *Pokkharasādi* being, as would be expected, "learned" in the Three Vedas.

VIHĀRA : A dwelling-place.

VIMOKKHA, VIMOKHA : Deliverance, Freeing, *See* Sutta XV.

VIMUTTI : Deliverance, Freeing. Notably Ceṭo-vimutti and Paññā-vimutti, Freeing of Mind and Freeing of Insight. *See* Sutta VI. 13.

VIÑÑĀNA : Consciousness. *See* also Khandha.

VINAYA : The first of the three Piṭakas: it deals with the Discipline of the Order.

VIPASSĪ : The first of the Buddhas enumerated by Gotama Buddha. *See* Sutta XIV.

WORLDS : *See* Loka.

YATHĀ-BHUTAM : According to absolute truth.

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